

All Glory to Sri Sri Guru & Gaurāṅga

Śrī Gaura Bhajana Rahasya

His Devine Grace

Ōm Vishnupāda

Śrīmad Bhaktisāraswa Gōvinda Mahārāja

Śrī Śrī Gaura Bhajan Rahasya

All Glory to Shree Shree Guru and Gauranga

Dedicated to

जिज्ञन्मादिष्टः प्रभुपादप्रेष्ठः चौतन्यकृष्णप्रियताप्रतिष्ठः ।
आचार्य्यावर्य्यः परमार्थपाथौ रूपानुगाधस्तनकीर्त्तिकन्दः ॥
गौडीयबन्धुः करुनैकसिन्धुर्मठादिशिल्पी बरदस्वरूपः ।
सद्धर्मधामामलचित्तबित्तो बरेन्य श्रीभक्तिबिलासतीर्थः ॥

तस्याभयकराम्बुजे पाबने मङ्गलाकरे ।
चन्द्राक्षबाणगौराब्दे गौरपूर्णेन्दुबासरे ॥
भक्तानाञ्च प्रमोदाय गौरशिषाप्तये बरम् ।
गौरभजनरहस्यं श्रद्धया चार्पयामहम् ॥

Shree Navadwipachandro Bijayatetamam

Polite Offerings

Through the immense mercy of Lord Gaurahari the Granth (the book) named Shree Gaura Bhajan Rahasya have published. Sacret Vrindavana at Shree Radhabhava inquires people who are interested in relishing the mysterious productivity of this book, is for them. Without any mystery only hearken the outward greatness, mind of adores have not satisfied. Remaining many incidental dalliance (leela) of sri Gauranga it is too essential to know his eternal dalliance for the followings. Because without knowledge of eternal dalliance his followers cannot attain his eternal place Golakā (Nitya Swarup dhama). Specially he incarnates at Navadwipa for relishing the mood of Radha this relishing process have to perceptible to the witty. In this pilgrimage through the bhajan of Brahma, Rudra, Indra, Parvati etc. deity have annals greatness but capitally mystery of bhajan of shree Gaurasundara. Gaurasundara displays the direction of gratitude to the adores. The bhajan process of the adorers cannot satisfied in it. They mostly expectant in relishing their lord's mind such that the form of Shree Gaura as mainly relishing for thought of Shree Radha such like the devotee's form should have to know their devotional service of their mysterious lord. The greatness of holly land is of two kinds primary and secondary. Among them the secondary greatness in canorous who are respectful, with its general bankruptcy dispensers are organizer of Bhajan tendency and the primary greatness give the humorists are expectant of mystery. Hope this tiny book will achieve the learner their religious direction and dedication. Humorist's love cheer is as the success of adores deed.

*Vasihanava Dasanudasa
Bhakti Sarvaswa Govind*

Shree Navadwipachandro Bijayatetamam

Contents

Shree Gaura Bhajan Rahasyam.....	1
Mystery of manifestation of Nabadvīpa dhāma.....	1
Revealing incident of Nabadvīpa dhāma	2
ŚrīGaura Bilāsāmṛtam.....	6
The mystery of Sentiments of Sri Gurudeva.....	12
Shreemadastakaliya Gurvastakam	15
Late Night Leela	15
The morning Leela.....	19
Post-Morning Leela	21
Mid Day time Leela	24
Afternoon Leela	27
Evening Leela	29
Late-Evening Leela.....	31
Mid night Leela.....	34
ŚrīNavadwīpa Vilāsa Rahasyam	37
(1)Antardwipa	37
(2) Simanta Dwipa	47
(3) Shree Godruma Dwipa	54
(4) Shree Madhya Dwipa	65
(5) Kola Dwipa	68
(6) Writu Dwipa	70
(7) Janhu Dwipa.....	73
(8) Mododruma Dwipa	76
(9) Rudra Dwipa	81
Features of Sri Gauradhama.....	86
The mystery of eternity of Navadwipa Lila.....	90
San̄kṣiptanabadbīpabandanam	92
Conscience of Mystery	103
Śrī Gaura Praśasti.....	106

Preface

श्रीश्रीगुरुगौराज्यौ जयतः

(All Glory to Shree Shree Guru and Gauranga)

श्रीगौर भजन रहस्यम् (Shree Gaura Bhajan Rahasyam)

बन्दे कृष्णं सुवर्णाभं राधाभाबरसाकरम्।

स्वमाधुर्यं रसान्मुदा नबद्वीप बिलासिनम्॥

Bandē kṛṣṇaṁ subarṇābhaṁ rādhābābarasākaram.

Sbamādhuryaṁ rasasmudā nabadbīpabilāsinam.

One who quarries the mood of Radha, Nabadwipa luxurious taste his nectar of grace. I admire that golden body Krishna.

नबद्वीपमहं बन्दे नबधाभक्तिमन्दिरम्।

यत्र राधारसाढ्यश्रीगौरो दीव्यति कीर्तने॥

Nabadbīpamaham bandē nabadhābhaktimandiram.

Yatra rādhārasāḍhyaśrīgaura dībyati kīrtanē.

Where Radhabhabadya Gaurahari is in Krishna kirtan, I admire that nine features of devotion in nine islands of Navadwipa Dhama.

Mystery of manifestation of Nabadvīpa dhāma

In Shree Ananta Sanhita Sri Krishna says, “त्वत्तुल्या नास्ति मे कान्ते प्रिया कुत्र बरानने। न त्यजामि क्षणमपि त्वां प्राणसदृशीं मम। एतदेव परं स्थानं मदर्थं यत् कृतं त्वया। सखीभिर्नबभिर्युक्तं नबकुञ्जसमन्वितम्। नबरुपं करिष्यामि त्वया सार्द्धं बरानने। नबबृन्दावनं तस्मात् मद्भक्तैर्गीयते सदा। एतस्य द्वीपतुल्यात्वान्नबद्वीपं बिदुर्बुधाः। अत्र सर्व्वानि तीर्थानि निबसन्तु मदज्ञया॥” oh nice faced Kante! So, there is no one else like you. Therefore, I will not abandon you for a single moment only. You built this place for me, I will turn this place with you navasakhi and nabakunja and therefore, it will be celebrated by my devotees, by the name of new Vrindaban. This place will be known as Navadwipa and so will all the pilgrims live here on the island. Therefore, the definition of Nabadwipa is famous for the newly decorated island of this place. Because of

the loneliness of consolation with Krishna, to maintain the integrity of goddess Radha composed the villains on an island in the middle of Ganges and Viraja with Sakhis. Shrila Probadhaananda Sarawatipada said it Radhavana. According to Ananta sanhita the island is one but according to Bhakti Ratnakara is nine. Srila Bhakti Binod Thakura said about Nine island. Spends the happy moment with the eagerness for the decoration of forest of the island.

Question: In Gokul Lord Krishna always for exposing his Nitya-lila but why he will again compose his playground in any other place?

Ans: In Gokul lord Krishna is always for exposing his eternal service with his friends, parents and beloveds. But there you cannot see the continuous sweetness of eternal service. So that Radha felt regret and anger. All though there is a break in the service, state of Madhurarasa during the other Rasas. It is also true that the next meeting makes special role, but lover and beloved cannot tolerate their separation. Although the beloved of Madhurarasa is lot but eternal service with the other beloveds is not tolerable to Radha.

Therefore, Radha composed Viharbana in an enchanted island for spent happy moment with her lover. As Shree Krishna would leave his hundred and awe- inspiring company only for meet with Radha solitutely. Radha and other Gopees knew that other things is the interruption of union to Krishna. So, they leave that meet with their lover (Krishna) in solitude. Therefore, to get continuous company and service Radha nad other gopies always employed in service in a solitude island.

So that, the forest build by Radha is “Radhavana” and the island is famous as the name of Navadvipa.

Revealing incident of Nabadvīpa dhāma

Once upon a time, Shree Krishna was sitting with Viraja in a solitary land to confinement with Viraja. Radha was sorry to know that and she went to an island with her Sakhi and decorated it. And waited for her lover very excitedly. Then Shree Krishna presents there with a smiley face and sat beside Radha and to see the decoration of the forest he gladly said

that, 'Oh my sweetheart you have decorated this forest for spent happy moment with me then it will name as Radhaban. I will spend here happy loving moment with you'. To get this proposal Radha and her sakhi explore a desire tree of determination. During offering Radha Krishna, the Sakhies glorified and chant the name of Gaurahari. After some time, Radha and Krishna combine together. To see it and for their service the sakhis has changed their gender and they glorified the Gaurahari. At the end of the offering golden complexion Gobinda started to chant madly. The Sakhies who changed their gender into male, immersed into the chanting with him. Finally it is decided that, Radha and Krishna is inseparable and in the same soul, they relish the taste of each other. This decision has been published in poems of Swarupa Damodara and it also been initiated in Shree Biswanath Chakraborty's Sapna-Bilashamrita. There Radha is like as Krishna Rasaraj for feel the loving romance charm and Krishna is as like Radha mahavaba for feel Radha's loving romance and charm. Radha and Krishna are one soul with two bodies. Desiring to understand the glory of Radharani's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with her emotions.

Rādhākṛṣṇa ēka ātmā du'ī dēha dhari.

Anan'yē bilāsē rasa āsbādana kari..

Sē'i du'ī ēka ēbē caitan'ya gōṁsā'i.

Rasa āsabāditē dōhē ha'ila ēka ṭhā'i.

Radha and Krishna are one and the same, but They have assumed two bodies. Thus, they enjoy each other, tasting the mellows of love. Now, to enjoy rasa, they have appeared in one body as Lord Caitanya Mahaprabhu.

Significance: - Here Shree Hari is one aside soul in inseparable. In one aside Radha is his soul and it is justified that Radha and Krishna is one soul with two bodies but the lord and servant vertical soul is stunningly sweeter than aside soul.

Anan'yē bilāsē rasa āsbādana kari..

***Sē'i du'i ēka ēbē caitan'ya gōmsā'i.
Rasa āsabāditē dōhē ha'ila ēka ṭhā'i..***

Thus, they enjoy each other, tasting the mellows of love. Now, to enjoy rasa, they have appeared in one body as Lord Caitanya Mahaprabhu.

Coscience: - Relishing is materialistic and the separation is mental. But excited lover and beloved can't be happy only with the emotional company, they always want to meet physically. It attains them thoroughly batting and cooling of all their mind and soul. It is their only expectation. For that reason they have to leave their all bondage, qualities and only need is the company of Sakhi. Therefore in a single mind for relishing of two attitudes together, here Shree Gaurahari incarnates as a form of monism lord of nectar and great sentiments. the wonderful qualities in him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari. As if -

***Rādhākṛṣṇa ēka ātmā du'i dēha dhari.
Anan'yē bilāsē rasa āsbādana kari.***

So that, it is possible to feel the passion of one soul in two different bodies. So, in the form of Goura, Lord accomplishes this two types of pleasure. How? If a woman is attached to a man other than her husband, she will appear very busy in carrying out her household affairs, but within her heart she is always relishing feelings of association with her paramour.

Q. Krishna is the ultimate consumer, consume is his nature. He can always be consumed in a consumer way. If that is the reason, why there is a desire to enjoy devotion as a devotee.?

Ans: Since Krishna is a consumer he can taste all kind of emotion. But some-time the nectar is desired to another cremation. It is only when the devotee sees the excellence of the devotee that he starts to enjoy it.

Q.The desire to enjoy devotion suggests that devotion is more astonishing than a consumer spirit, then so is devotee the best?

Ans. Krishna Rasaraj, Rasiksekhar, taste of nectar is his sweet qualities. Like a good actor he makes a lot of sense. There is also greatness as the

devotee. If there is no greatness why Krishna be obedient to the devotee. Whereever there is obidieny there is nectar of devotion. He tasted the sweet nectar as well as the taste of heroic juice. Though madur was pre-dominant in the theory. He also taste the heroic juice. There is some sub-tlety to it. Because nothing short of excellence is consider nectar. Even though there are fantastic variations, Rasaraj tastes it periodically. His taste is usual as he is eternal funny.

Conscience: Cheap, in conjunction with das Sakha parents etc., is not very surprising. Therefore Krishna has no immediate desire and taste. Although the spirit is not rare in general, there are not cultivated by other secrets, but the unique variety of Krishna, and authenticity are present.

Q: God is omniscient, there is nothing unknown to him. So, how does his desire to know something as as ignorant come true?

Ans: Lord Krishna is al-ways aware of all matters and for the nourishment and nourishment of himself, he always admits to being fascinated. Ignorance is wise specially in human form. In a fascinating way it prompted inquires, lust and yearn-ing. So, Billamangal song-- सर्बज्ञत्वे च मौग्धे च सार्वभौममिदं महः (*Sarbajñatbē ca maugdhē ca sārbabhaumamidang mahah*).

Q: how does ignorance of the Omniscient come true?

Ans: he who is not born, is borned, the limit of the Infinity that is how that his ignorance for Leela Ras. There is not always excellence in the omniscient. As always there is no excellence in the Union and separation but there is excellence emergence in the face of reconciliation and separation. The union which is easy with the hero and heroine does not Excel. But there is most of excellence where hero and heroine meats with lots of restrictions. That's why so many attractions of Krishna in a strange way of love. So, in the periodical there is Omniscient and ignorance is active in the character of Shri Krishna. Like that Hide and Seek in taking place in the forest co-ma shokhi closed Krishna's Eyes and Shri Radha Heights in the the forest and then Krishna started looking for her. When he is omniscient, there is no need for looking for her, free directly

finds her out. In that case there is no excellence. But when he has ignorance there is anxious moments to find her out from in the forest. That makes both of them in romance and farms. For that reason comma for making the Leela more attractive comma creative there are are some cases when Krishna needs ignorance. In the ignorant form of Krishna makes curious for trans-formation of divine love of Sri Radha and takes Krishna to do as needful. The transform in the watcher, that ignorance levels in the new way the transformation of relishing of sweetness tran-scendental mellows.

Q: Feeling are felt at passion then how it happens a penny new excellence?

Ans: it's true passion makes transformation fascination omniscience. Ignorance of passion-ate mature the transcendental mellows with the help of desire to see, Desire of roam, desire of lust and it extends the excellence of fansi union. But ignorance of passionate is not be accepted in Kingdom of love full stop because love has his own knowledge.

Conscience: Question of non-theogist is for knowledge. And question of the Omniscient passion-ate is for relishing the transcendental mellows. So, the transformation of fascination of Krishna in relishing the feelings of Shri Radha.

श्रीगौरबिलासमृतम् ŚrīGaura Bilāsāmṛtam

नृत्यति गौरः कीर्त्तनरासे। प्रतिपदमद्भुतभाबबिलासे॥१॥

प्रणयति नब नब तालमन्दम्। प्रथयति मुहुरपि नर्त्तनछन्दम्॥२॥

Nṛityati gaurah kīrtanarāṣē. Pratipadamadbhuta bhābabilāṣē.

Pranayati naba naba tālamandam. Prathayati muhurapi nartanachandam.

Sri Gaura Chandra dancing strangely in every faith in the transformation of feelings in the of nectar of the chanting. He also creating new beautiful Rhythm and publishing continuous dance.

प्रतिपदमद्भुतमभिनबतालम्। प्रणयति मुहुरपि मुद्राजालम्॥३॥

प्रतिपदमास्यनयनकटिभङ्गम्। शंसन्ति सुरा हास्यतरङ्गम्॥४॥

*Pratipadamadbhutamabhinabatālam. Pranayati muhurapi mudrājālam..
Pratipadamāsyayanakatibhangam. Śansati surā hāsyatarangam.*

He is always making hand gestures with new rhythms. The demi-gods are also praising him for always smiling with his face and waist.

प्रबहति नयने जाह्नविधारम्। सिञ्चति सेबकतनुमनुबारम्॥५॥

क्षणमपि नृत्यति चक्रबिलासे। क्षणमपि शिखिबत् परमोल्लासे॥६॥

Prabahati nayanē jāhnavīdhāram. Siñcati sēbakatanumanubāram.

Ksanamapi nrityati cakrabilāsē. Ksanamapi śikhibata paramōllāsē.

His eyes are flowing like the Ganges. He is soaking the devotees in that stream of water. He is dancing like a wheel at every moment, dancing like a peacock at every moment.

क्षणमपि लुन्ठति बसुधां धीरः। क्षणमपि रौति बिचित्रमधीरः॥७॥

क्षणमभिनयति मुकुन्दबिलासम्। लोचननर्तनगतिपरिहासम्॥८॥

क्षणमपि रोदिति चित्रबिभाबः। क्षणमपि जल्पति रस मुग्धेब॥९॥

क्षणमपि पृच्छति क्व हृदय कान्तः। क्षणमभिसरति च बिपिनं भ्रान्तः॥१०॥

क्षणमपि मनुते केशबचरितम्। क्षणमपि कर्णयति च हरिभणितम्॥११॥

क्षणमपि ध्ययति कान्तं बिजने। क्षणमपि धावति चकितं बिपिने॥१२॥

ध्ययति कान्तं रागभरेण। नौति मुरारिं बद्धकरेण॥१३॥

अनुकुरुते हरिबेशबिलासम्। क्षणमभिनयति च गतिपरिहासम्॥१४॥

क्षणमपि कलयति दिशि दिशि नेत्रम्। क्षणमनुनयति सखीमतिचित्रम्॥१५॥

क्षणमपि भर्त्सति कान्तं मानी। क्षणमपि बाञ्छति दानं दानी॥१६॥

Ksanamapi lunthati basudhāṅg dhīrah. Ksanamapi rauti bicitramadhīrah.

Ksanamabhinayati mukundabilāsam. Lōcananartanagatiparihāsam.

Ksanamapi rōditi citrabibhābah. Ksanamapi jalpati rasa mugdhēba.

Ksanamapi pricchati kka hridaya kāntah. Ksanamabhisarati ca bipinam bhrāntah.

Ksanamapi manutē kēśabacaritram. Ksanamapi karnayati ca haribhanitam.

Ksanamapi dhyāyati kāntam bijanē. Ksanamapi dhābati cakitam bipinē.

Dhyāyati kāntam rāgabharēna. Nauti murārim bad'dhakarēna.

Anukurutē haribēśabilāsam. Ksanamabhinayati ca gatiparihāsam.

Ksanamapi kalayati diśi diśi nētram. Ksanamanunayati sakhīmaticitram.

Ksanamapi bhartsati kāntam maunī. Ksanamapi bāñchatī dānam dānī.

Although he is very slow, sometimes he is plundering the earth,

sometimes he is impatient and making strange noises. He is sometimes acting in Krishna's eye expressions, jokes etc. In strange ways he is ever crying. Ever acting like a fascinated heroine. He used to meditate in the forest like Radha. Ever running with the desire to go to the forest with startled eyes. He is ever fondly remembering his favorite pastime. Once again, he is saluting the poor in a vicious manner. He is always anxiously asking his beloved, "Where is my beloved?" Never again do you feel like you are running away to the forest. He is sometimes arrogant and speaks to his beloved. Ever pretending to take alms, asking for alms from Krishna.

क्षणमपि नटति गदाधर सङ्गी। क्षणमपि गायति मधुरं रङ्गी॥१७॥

क्षणमपि रचयति लीलाशयनम्। क्षणमपि पश्यति माधवशरणम्॥१८॥

Ksanamapi natati gadādharaṅgī. Ksanamapi gāyati madhuraṁ raṅgī.

Ksanamapi racayati līlāśayanam. Ksanamapi paśyati mādhabaśaranam.

He is ever dancing sweetly with Gadadhar. Never again singing in a sweet manner. Sometimes you are making the bed, sometimes you are looking at Madhav's path.

क्षणमनुशङ्कति कान्तागमनम्। क्षणमपि पृच्छति दयिताचरणम्॥१९॥

क्षणमपि लिखति भुवं नखरेण। भालं निन्दति शोकभरेण॥२०॥

Ksanamanuśankati kāntāgamanam. Ksanamapi pricchatī dayitācaranam.

Ksanamapi likhati bhubam nakharēna. Bhālaṅg nindati śōkabharēna.

He is ever worried about the arrival of the beloved. Ever asking your girlfriend what she is doing. Sometimes cutting spots on the ground with toenails. Never again is the show condemning its own fate.

क्वासि मुरारे दर्शय बदनम्। अहमिह यामि हरे यमसदनम्॥२१॥

क्षणमपि बिलपति करतलबदनः। क्षणमुत्कन्धत उन्मदरसनः॥२२॥

Kkāsi murārē darśana badanam. Ahamiha yāmi harē yamasadanam.

Ksanamapi bilapati karatalabadanah. Ksanamutkandhata unmdarasanah.

He never said, 'O Murari! Where are you Show me, otherwise I am going to Yam's house. '-Etc. Sometimes laying hands on both faces. Ever running around like crazy in anxiety.

क्षणमादिशति बिनोदं मधुरम्। रचय कुचयुगे लीलामकरम्॥२३॥

अञ्जनमर्पय पङ्कजनयने। मालामर्पय कबरीसरणे॥१२४॥

Ksanamādiśati binōdang madhuram. Racaya kucayugē līlāmakaram.

Añjanamarpayā pankajanayanē. Mālāmarpayā kabarīśaranē.

He is ordering his girlfriend to “put Alta (lac-dye) on Madhava’s feet “. Again, he is ordering to draw tattoos on the chest, to put kajal on the eyes, to decorate the grave with karabi garlands and malati garlands.

लाक्षां लेपय माधव चरणे। हर्षं धत्ते मुकुरं बदने॥१२५॥

क्षणमपि भजते चित्रकटाक्ष्यं। क्षणमपि धिक्कुरुते रतिदक्षम्॥१२६॥

क्षणमपि मत्त्वा हरिमायान्तम्। पश्यति नर्ममुखेन हसन्तम्॥१२७॥

क्षणमपि मुर्च्छति बिरहभरेण। क्षणमपि नौति बिनोदकरेण॥१२८॥

Lāksāṅg lēpayā mādhaba caranē. Harsang dhattē mukurang badanē.

Ksanamapi bhajatē citrakatāksang. Ksanamapi dhikkurutē ratidaksam.

Ksanamapi mattvā harimāyāntam. Paśyati narmamukhēna hasantam.

Ksanamapi mūrchatī birahabharēna. Ksanamapi nauti binōdakarēna.

He is ordering Madhav to put Alta on his feet. Anande is holding the mirror in her hand. He is sometimes looking at Priya with slanted eyes and insulting Priya. Knowing that Madhav has come, he sees it with a smile. Never fainting again. Never ‘O Dev! He is praising Madhav by saying, ‘O Beloved!’

ईति बहु भावबिलासबिनोदः। ऊदियान्मनसि सदा रसबेदः॥१२९॥

Iti bahu bhābabilāsabinōdah. Udiyānmanasi sadā rasabēdah.

In this way, the clever Srigaurasundara always emerges in my mind to express the thoughts of sweet sentiments of Radha in many luxuries.

As stated in Caitan’ya candrāmrita by Prabōdhānanda Saraswatī-

क्षणं हसति रोदिति क्षणमथ क्षणं मुर्च्छति

क्षणं लुठति धाबति क्षणमथ क्षणं नृत्यति।

क्षणं श्बसिति मुञ्चति क्षणमुदार हाहा रतिं

महाप्रणयसीधूना बिहरतीह गौरो हरिः॥

Ksanang hasati rōditi ksanamatha Ksanang mūrchatī

Ksanang lunthatī dhābati ksanamatha Ksanang nrityatī.

Ksanang śbasitī muñcatī ksanamudāra hāhā ruting

mahāpranayasīdhunā biharatīha gaurah harih.

One moment he laughs. The next moment he cries. The next moment he faints. The next moment he rolls about on the ground. The next moment he runs. The next moment he dances. The next moment he sighs. The next moment he loudly calls out, “Alas! Alas!” In this way, plunged in the nectar ocean of ecstatic love for Lord Krishna, golden complexioned Lord Hari enjoys transcendental pastimes.

क्षणं क्षीणः पीनण क्षणमहह साश्रुः क्षणमथ

क्षणं स्मेरः शीतः क्षणमनलतप्तः क्षणमपि।

क्षणं धाबन् स्तब्धः क्षणमधिकजल्पन् क्षणमहो

क्षणं मूकः गौरः स्फुरतु मम देहो भगवतः॥

Ksanang ksīṇah pīṇah ksanamahaha sāśruḥ ksanamatha

Ksanang smērah śītah ksanamanalataptah ksanamapi.

Ksanang dhāban stabdhah ksanamadhikajalpan ksanamahō

Ksanang mūkah gaurah sphūratu mama dēhō bhagabatah.

Plunged into Radha's lamentation in separation from Krishna, at one moment He would become emaciated and devastated. Thinking that Lord Krishna had appeared before him, at another moment he would become chubby with happiness, at another moment become very cool. Burning in the fire of separation from Lord Krishna, at another moment He would become feverish. Thinking that he saw Lord Krishna in the distance, at another moment he would run after him. Considering that he had just touched Krishna, He would become stunned with bliss. At one moment He would talk as if Krishna were present and at another moment He would become silent. I pray that Lord Gaura, the golden form of the supreme personality of Godhead, may appear in my heart.

In the songs of Lōcana dāsa Thākura we also see..

Ki bhāba uthila manē

kāṇḍiyā ākula kēṇē

gōrā anga dhulāyē lutāya.

Ksanē ksanē Vrindābana

karē gōrā sanarana

lalitā biśākhā bali dhāya.

Today, Gauranga even had the impression that he was crying and crying. All his limbs are rolling in the dust. Sometimes he remembers

Vrindavan and runs around saying ‘Lalita, Vishakha’ etc.

Rādhā bhāba angikari rādhāra barana dhari
rādhā binē āna nāhi bhāya.
Suradhuni tīra bana dēkhi manē Vrindābana
yamunā pulina bali dhāya.

Taking Radha’s expression, Radha’s complexion, he knows nothing but Radha. He even thinks of Vrindavan when he sees the banks of the Ganges, and runs away thinking of the banks of the Jamuna.

Rādhikā rādhikā bali bhumē yāya garāgari
rādhā nāma japayē sadāya.
Prēmarasē ha’iyā bhōrā sankīrtana mājhē gōrā
rādhā nāma jībērē bōjhāya.

He is always rolling on the ground saying “O Radhika! O Radhika!” And is always chanting the name Radha. Overwhelmed with love, Gouranga is chanting the name of Radha to the peoples.

Tribhanga ha’iyā gōrā dunayanē prēmādhārā
pītabasana banśī cāya.
Prēmādhana anuksanē dāna karē janē janē
ē lōcana dāsa guna gāya.

Gouranga sometimes breaks into trifolds like Krishna, with two eyes dripping with love, wants yellow clothes and a flute. He bestowed this stream of love on the people of the world. This Lochan Das sings the praises of that Gouranga.



Nācē gōrā, bhābē bhōrā, ksanē balē hari hari.
Ksanē Vrindābana, karayē smarana, ksanē ksanē prānēśwari.

Divided by the way, every now and then Gora dances and starts saying Hari Hari. Sometimes Vrindavan remembers, sometimes Praneshwari remembers Radha.

Yābakabarana rucira basana śōbhā karē gōrārāya.
Kakhana kakhana yamunā baliyā suradhunī tīrē dhāya.

Gora's body is adorned with gold colored clothes. Sometimes he remembers the Jamuna and runs to the banks of the Ganges.

Tātha'i tātha'i mridanga bāja'i jhana jhana karatāla.

Nayana ambujē bahē suradhunī galē dōlē banamāla.

Mridang is playing 'Tathai Tathai', Karatala is playing 'Jhan Jhan' and a garland is swaying around his neck and a stream of water is flowing like Ganga in his eyes.

Ānandakanda gauracandra akiñcanē bara dayā.

Krishnadāsa karata āśa ō pada pankaja chāyā.

This Gaurchandra, the idol of joy, is Akinchan, his great kindness to the lowly. Krishnadas hopes for refuge in the shade of the lotus feet of that gouranga.

* * * * *

श्रीगुरुदेवस्य भाबरहस्यः

(The mystery of Sentiments of Sri Gurudeva)

Paratattva rādhākrishnarūpē brajapurē.

Gaurarūpē nabadbīpē kīrttanē biharē.

The absolute truth is that only Radhakrishna, who exists in Brajapur, is now present to perform kirtan in Navadvipa.

Rādhābhābē krishnabhābarasa āsbādaya.

Krishnabhābē rādhābhābarasē magna haya.

Krishna tastes nectar by promising Radha's thought, again Radha tastes Krishna's sentiments of nectar of love to understand Krishna's thought.

Gurudēba gaura sakhā rūpē māyāpurē.

Rādhāra mañjarīrūpē brajēndranagarē.

Gurudev is Gaura's friend in Mayapur and Radha's friend as Manjari in Brajapur.

Lalitāra ganē guru rūpa anucarī.

Sbarūpēra ganē rūpānuga sēbācārī.

In Lalita's group, Gurudev is a follower of Rupa Manjari and in Swarup's group, is a follower of Rupa Goswami.

Yakhana yē bhābē gaura hana bibhābita.

Sē'ibhābē sēbā karē guru abhimata.

The way Gaura thinks, Gurudev here to serve in the same way, it is the opinion of a saint.

Gaura sankīrtanē nācē gāya bhābabharē.

Bhābōcita śringārādi sēbā sāja karē.

The way Gaura dances, chants in Sankirtana; In this way the service of Sringer are decorated.

Dbīpē dbīpē rādhikāra bhābē gōrā rāya.

Rādhārasa āsbādana karayē sadāya.

Goraray, who thinks of Radhika on the islands, always relishes the nectar of the sentiments of Radha.

Gurudēba matta sē'i līlārasa pānē.

Anugatajana sangē kakhana nirjanē.

Gurudev, once in solitude with a loyal devotees, gets immersed by drinking the nectar of that oceans of leela.

Banē banē rādhākrishna līlārasa pānē.

Guru thākē mañjarī sbarūpē guna gānē.

In the forest, Radhakrishna is busy drinking nectar of the oceans of Leela and Gurudev singing and praises Sri Radhakrishna in the form of Manjari.

Du'ilīlā sēbē nijabhābē ksanē ksanē.

Bāhyē gurukārya karē sē'i śīksā dānē.

Gurudev in his own way serves these two Leela from time to time and does Guru work outside, to impart that teaching.

Gaurakrishna manōbhīsta sādhe gururūpē.

Nīyalīlā sēbē sakhā mañjarī sbarūpē.

By fulfilling the aspirations of Gaur Krishna, he serves as Gurudev

and as Sakha Manjari in Nityalila.

Rādhāsakhībhāba haya krishnēra abhīsta.

Sē'i bhāba sādhe guru gaurarasābista.

The sentiments of Radhasakhi is Krishna's goal, Gurudev is immersed in nectar of Gaura and pursues it that way.

***Krishnēra bāñchita yāhā, rādhā ācarita tāhā,
gaura matta tāhā āsbādanē.***

***Ē tinēra abhimata, bhāba sēbā rasa yata,
tāhā sbādē guru ēka manē.***

Whatever Krishna wants, Radha behaves, Gaura immersed in that thinking. According to these three, Gurudev relishes as much as there nectarine mellows of Leela in one mind.

Gauratīlā gānē dhyānē uthē krishnalīlā.

Gauragunē rādhākrishna guna karē khēlā.

In Gaurilila's songs, in meditation, Krishnalila is inspired; The qualities of Radhakrishna is manifested by the qualities of Gaura.

Gaurarūpē rādhākrishna rūpēra āratī.

Gauradāsyē rādhākrishna dāsyēra basatī.

Radhakrishna is explored by cessation of the form of Gaura and the servitude to Radhakrishna is expressed by the servitude to Gaura's lotus feet.

Gaurasakhyē rādhākrishna sakhyēra prakāśa.

Gauradhāmē rādhākrishna dhāmēra bilāsa.

The friendship devotion to Radhakrishna is explored by the devotional service as friendship to Gaura and the sacred places of Radhakrishna is manifested by the places of Gaura's sacred Dhama.

Gauraprēma rādhākrishna prēmēra nidāna.

Gaurabhābē rādhākrishna bhābēra bidhāna.

Radhakrishna's love is expressed through love of glory of Gaura ; Radhakrishna's expression is manifested through the glory of Gaura.

Gauranāmē rādhākrishna nāmēra bijaya.

Gaurarasē rādhākrishna rasēra udaya.

The name Radhakrishna is expressed through the name Goura; Radhakrishna is explored by the nectar of Gaura in the glory.

Gauragana rādhākrishna gana satya jāna.

Ē'irūpē gauralīlā haya rasāyana.

Know the truth that the people of Gaur are the people of Radhakrishna. This is how Gaurilila is explored.

श्रीमदष्टकालीय गुर्वाष्टकम्

(Shreemadastakaliya Gurvastakam)

निशान्तलीला: (Late Night Leelah)

श्रीगौरोबिन्दनिशान्तलीला: स्मरन् स्वचित्ते हरिनामगानैः।

भाबाभिभुतं सरागचेष्टं बन्दे गुरुं मञ्जरीभाबनिष्ठम्॥१॥

(Śrīgauragōbindaniśāntalīlāh smaran sbacittē harināma gānaih.

Bhābābhibhutang sarāgacēstang bandē gurung mañjarībhāba nistham.)

I offer to Shree Gurudeva, who is staying devoted in the mood of companion of Radha (Manjari Bhava) and at the end of the night he is remembering the past times of Shree Gaura Govind with chanting hari-nama.

[Niśāśēsē gaurakrishnalīlāra smaranē.

Bhābābista hana yini harināma gānē.

Rāgadharm'mē mañjarībhbētē nimagana.

Yāra mana bandi sē'i gurura carana.]

श्रीमन्महाप्रभोरष्टकालीय लीलासुत्रम् (श्रील बिश्वनाथ चक्रवर्त्तिपाद विरचितम्)

(Shreemanmahaprabhurastakalya Leelasutram by

Srila Vishwanatha Chakravarty pada)

रात्र्यन्ते शयनोत्थितः सुरसरितस्नातः बभौ यः प्रगे

पूर्वाह्णे स्वर्गणैर्लसत्युपबने तैर्भाति मध्याह्णे।

यः पुर्यामपराह्णे निजगृहे सायं गृहेऽङ्गने

श्रीबासस्य निशामुखे निशि बसन् गौरः स नो रक्षतु॥

(Rātryantē śayanōt'thitah surasaritsnātah babhau yah pragē pūrbbhāhnē sbaganairlasatyupabanē tairbhāti madhyāhnakē.

Yah puryyāmaparāhnakē nijagrihē sāyang grihēnganē śrībāsasya niśāmukhē niśi basan gaurah sa nō raksatu.)

At the end of the night who awake from the bed, in the morning, who takes bath in the Ganges (Suradhani), After morning (Purvanha Leela), who explores himself with harinama sangkirtana with his associates, at noon he gets busy with Krishnakatha in the suburbs on the bank of Ganges, In the Afternoon goes to his own house after travelling the Navadvipa, In the evening sits in yard after eating at home, at the midnight and deep night who goes to his own house to sleep after having Sangkirtana in the house of Shreevasa, that the lord Gaurasundara let protect us.

श्रीगौरस्य निशान्तलीलाः

(Sri Gaurasya NishantaLeela)

रात्र्यन्ते पिककुक्कुटादिनिनदं श्रुत्वा स्वतल्पोत्थितः

श्रीबिष्णुप्रियया समं रसकथां सम्भास्य सन्तोस्यताम्।

गत्वान्यत्र धरासनोपरि बसन् सद्भिः सुधौताननः

यो मात्रादिभिर्बीक्षितोऽतिमुदिततस्तं गौरमध्येम्यहम्॥

(Rātryantē pikakakkunādininadanga śrutvā sbatalpōt'thitah śrībishnupriyā samang rasakathāng sambhāsyā santōsya tām.

Gatbān'yatra dharāsanōpari basan sadbhih sudhautānanah yō mātrādibhirbīkṣitōhtimuditastang gauramadhyēmyaham.)

At the end of the night, listening to the chirping of birds like Kokila, Kukkuta etc, who lefts his bed and delights Vishupriyadevi with sweet and humerous greetings and going elsewhere sitting on the ground, he washes his face in water which is provided by the devotees, on that time Sachimata and her associates looks at him with affection, in that way, the extremely happy Shree Gaurasundara felt with heart by me.

श्रीगौरहरिर्ष्टिकालीयलीलासुत्रम् (श्रील रूपगोस्वामीपादबिरचितम्)

(Sri Gauraharir astakalya leela sutram by Srila Rupa Goswamipada)

प्रगे श्रीबासस्य द्विजकुलरबैर्निष्कुटबरे
श्रुतिध्वानप्रख्यैः सपदि गतनिद्रं पुलकितम्।
हरेः पार्श्वे राधास्थितिमनुभबन्तं नयनजै
र्जलैः संसिक्ताङ्गं बरकनकगौरं भज मनः॥

*(Pragē śrībāsasya dbijakularabairniskuta barē
śrutidhbānaprakhyaih sapadi gatanidrang pulakitam.
Harēh pārśbē rādhāsthitimanubhabantah nayanajai
rjalaih sansiktāngang barakanakagaurah bhaja manah.)*

Oh my mind ! at the end of night worship the golden plated Gaurahari who delighted to hearing the chirping of birds at the suburbs of the yards of Srivasa Pandita after walking from sleep, Eays are full of tears having with the feelings of Radha standing beside Krishna and his body become sweaty.

*Aruna udayakālē, ali pika kōlāhalē,
gōrācānda jāgiyā baithala.
Hari pārśbē rādhāsthitī, smari dōnhākāra gati,
nānābhābē bibhōra ha'ila..
Sbarūpādi tatakšanē, āsi milila saganē,
ārati karayē harsa manē.
Atahpara gōrārāya, nija grihē nidrā yāya,
ē'i līlā smara sādhu manē.*

Here some of the songs like Rajanika Shese Jagi Shachinandana may be discussed.

श्रीराधाकृष्णस्य निशान्तलीलाः
(Nishanta Leela of RadhaKrishna)
रात्र्यन्ते त्रस्तबृन्देरितबहुबिरबैर्बेधितौ कीरशारी
पद्मैरऋद्मैरपि सुखशयनादुत्थितौ तौ सखीभिः।
दृष्टौ ऋद्मौ तदात्बोदितरतिललितौ ककषटिगीसशङ्कौ
राधाकृष्णौ सतृष्णावपि निज निजधाम्याप्ततल्पौ स्मरामि॥

*râtryante trasta-vrnderita bahu-viravair bodhitau kîraûârî
padyair-hrdyair api sukha-ûayanâd utthitau tau sakhîbhi
dritau hristau tadâ tvoditarati-lalitau kakkhamî-gî saœankau*

Râdhâ-krishnau satrishnavapi nija-nija-dhâmnyâpta-talpau smarâmi

At the end of the night, Vrindâ-devî, fearing the approach of day, indicates to the œuka (parrot), sârî (female parrot) and other birds to make sweet sounds to awaken Úrî Râdhâ-Krishna. A cool, gentle, fragrant breeze is slowly blowing. With charming calls, the peacocks, peahens, œuka, sârî and cuckoos glorify Úrî Râdhâ- Krishna's pastimes. They say, "O Vrajarâja-nandana! O Nikuñjeúvarî! When will we receive Your darœana?" Although the Divine Couple have been aroused by the sweet chirping of the birds, They embrace each other in fear of being separated and again fall asleep, weary from amorous play. The more V[ndâ-devî tries to wake Them, the more They drowsily pretend to sleep deeply, for They are reluctant to separate. At that time, the she-monkey Kakkhamî loudly cries "Jamilâ! Jamilâ!" and They awaken, filled with fear. (The meaning of 'Jamilâ' is "Morning has come and the sunrays, which look like matted hair [jamâ], are about to appear." But it can also mean "Jamilâ is coming", Jamilâ being Úrî Râdhâ's mother-in-law.) The nitya-sakhîs and prâna-sakhîs enter the kunjâ. These manjarî-sakhîs help Râdhâ and Krishna to get dressed and put Their ornaments in place, thus concealing the signs of Their amorous pastimes. After this, they call for the priya-sakhîs and priya-narma-sakhîs. Kiúora and Kiúorî joke with each other, and Úrî Lalitâ performs Their ârati. Thereafter They proceed to Their respective residences.

*dekhiyâ arunodaya, vrindâ-devî vyasta haya,
kuñje nânâ rava karâila
ûuka-sârî-padya œuni, unthe râdhâ nîlamani,
sakhî-gange dekhi hrista haila.
kâlocita sulalita, kakkhamîra rave bhîta,
râdhâ-krishna satrinsa haiyâ
nija-nija grihe gelâ, nibhrite úayana kailâ,*

dûhe bhaji se lîlâ smariyâ.

प्रातकालीन लीला: (*The morning Leelah*)

श्रीगुरुदेवस्य प्रातकालीन लीला

(Morning Leela of Sri Gurudeva)

प्रातश्च गौराच्युतदिव्यलीलाः नामानुगानैः सरसं स्मरन्तम्।

स्वभक्तमध्ये मधुरं रन्तं बन्दे गुरुं मञ्जरीभाबनिष्ठम्॥

(Prātaśca gaurācyutadibyaṭlīlāh

nāmānugānaih sarasang smarantam.

Sbabhaktamadhyē madhurang ratantang

Vandē gurung mañjaribhābanistham.)

In the morning, I bowed to the devotee Nirmala Gurudeva, who was singing among his devotees, to commemorate the swearing-in of Sriguru Govinda's swearing-in of Harinama.

[Prātahkālē gaurakrrishnalīlāra smaranē.

Nāmagānē magna rādhāsakhī bhābāpanē..

Swajāṭīya bhaktasangē madhura kīrttana.

Karēna yē guru bandi tānhāra carana.]

श्रीगौराङ्गस्य प्रातकालीन लीला

(Morning Leela of Sri Gauranga)

प्रातः स्वसरिति सपार्शदबृतः स्नात्वा प्रसूनादिभ

स्तां संपुज्य गृहीतचारुबसनः स्रक्चन्दनालङ्कृतः।

कृत्वा बिष्णुसमर्चनादिसगणो भूक्त्वान्माचम्य च

द्वित्रं चान्यगृहे सुखं स्वपिति यस्तं गौरमध्येमहम्॥

Prātah swasariti sapārsadabritah snātbā prasūnādibha

stāng sampūjya grihītacārubasanah srakcandanālalkritah.

Kritwā bishnusamarccanādisaganō bhūktbānnamācamya ca

dwitrang cān'yagrihē sukhang sqapiti yastang gauramadhyēmyaham.

In the morning, who was dressed in his family, went to Gangasnan and returned to the house after receiving the Divya Patbasa (dress) from

a fellow attendant, after completing Gangapuja and Ganges recitation in the treatment of Gandha flower etc. Then, who was adorned in garland, Chandan, Sridamodara named Shaalgram, served the rock orchard and served basil with the devotees. And after washing hands at the end of the meal and went to another house and rested for two or three minutes. I think of that glorious heart Gaur in my heart.

प्रभाते प्रक्षाल्य स्वबदनबिधुं केशबकथां
गृहालिन्दे प्रेमाकुलितहृदयं यः प्रियजनैः।
ब्रुवन्नास्ते राधारसकलनफुल्लो बरतनु
र्भह त्वं तं गौरं निरबधि मनः प्रेमबलितम्॥

*Prabhātē praksālya sbabadanabidhuh kēśabakathāṅ
grihālindē prēmākulitahridayaṅ yah priyajanaṁih.
Brubannāstē rādhārasakalanaphullō baratanurbhaja
twang ta gaurang nirabadhi manah prēmabalitam.*

Oh my mind ! In the morning, after bowing his face in the sleep of the devotees like Swarupa etc. sitting in the house, listening to the rising of Keshav's beds, observing by his mother, etc., cheerful, with his devotees, raising of Radha's beds, and raised his periodic hymns to the spirited body loving lord Sri Gauranga.

*Nidrābhangē gaurahari, mukha praksālana kari,
grihālindē āsiyā basila.
Rādhākrishna sajjōt'thāna, rasōdgāra gōdōhana,
snānādika swarūpa barnila.
Śuni rādhā bhābābēśē, snānādi karila bēśē,
Vishnu Vrindā kari ārādhana.
Bhaktasangē prasādānna, pā'i haila parasanna,
ē'i līlā sukhē smara mana.*

श्रीराधाकृष्णस्य प्रातलीला

(Morning Leela of Radha Krishna)

राधां स्नातबिभुषितां ब्रजपयाहूतां सखीभिः

प्रगे तद्गेहे बिहितान्पाकरचनां कृष्णाबशेषाशनाम्।

कृष्णं बुद्धमबाप्तधेनुसदनं नबिबूढोश्रालिदोहनं

सुस्नातं कृतभोजनं सहचरैस्ताञ्चाथ तञ्चाश्रये॥

râdhâ snâta-vibhûcitâh vrajapayâhûtâh sakhîbhi prage

tad-gehe vihitâna-pâka-racanâ krishnâvaûecâûanâm

krishnang buddham avâpta-dhenu-sadanang nirvyûha-go-dohanang

susnâtang krita-bhojanang sahacarais tâng câtha tancâûraye

After the kuñja-bhanga-lîlâ, or niûânta-lîlâ (pastimes at night's end), Ūrî Râdhâ-Ūyâmasundara return to Their respective abodes and lie down on Their beds. The condition of Ūrî Kiûorî in Jâvama is indescribable as She burns in separation from Her beloved. Ūrî Rûpa and Rati Mañjarîs are absorbed in their service to Her and give Her encouragement, again infusing Her with life. Sometimes Jamilâ, sometimes Mukharâ and sometimes PaurGamâsî enter Ūrî Kiûorî's quarters, and at this time Ūyâmalâ also comes. Kiûorî and Ūyâmalâ become immersed in joking with each other. In this way, the pastime always takes on newer and newer aspects. Rûpa, Rati and other mañjarîs render intimate service to Ūrîmatî by bathing Her, decorating Her and so forth, and at the same time, they remind Her of Ūrî Krishna's pastimes.

râdhâ snâta vibhûcita, ûrî-yaûodâ-samâhuta,

sakhî-sange tad grihe gamana

tathâ pâka-viracana, ûrî-krishnâvaûecâûana,

madhye-madhye duhâra milana

krishna nidrâ parihari, gosthe go-dohana kari,

snânâûana sahacara sange

ei lîlâ cintâ kara, nâma-preme garagara,

prâte bhakta-jana-sange range.

पूर्वाह्निकलीय लीला (Post-Morning Leelah)

श्रीगुरुदेवस्य पूर्वाह्निलीलाः

(Post-morning Leela of Shee Gurudeva)

पूर्वाह्निलीलागुणमच्युतस्य गौरस्य चात्यद्भुतभावचेष्टम्।
स्मारं प्रमोदाकुलरुद्धचित्तं बन्दे गुरुं मञ्जरिभाबनिष्ठम्॥

*[Pūrbāhñatīlāgunamacyutasya
gaurasya cātyadbhuta bhābacēṣṭam.
Smārang pramōdākularud'dhacittang
Vandē gurung mañjaribhābanistham.]*

In the past morning, I worshiped Lord Gaura & Krishna's strange group, thinking about Pramod, the great prince, the devoted Sreeguru.

*Pūrbāhñē gaurakṣṇēra adbhuta cēṣṭita.
Smari yini pramōdabharētē rud'dhacita..
Rādhāsakhībhābē tīlārāsa āsbādana.
Karēna yē guru bandi tām̐hāra caraṇa.*

श्रीगौरसुन्दरस्य पूर्वाह्निलीलाः

(Post-morning Leela of Shree Gaurasundara)

पूर्वाह्ने शयनोत्थितः सुपयसा प्रक्षाल्य बक्त्राम्बुजं
भक्तैः श्रीहरिनामकीर्तनपरैः सङ्गं स्वयं कीर्त्तयन्।
भक्तानां भवनेऽपि च स्वभबने क्रीडन् नृणां बर्द्धय
त्यानन्दं पुरबासिनां य उरुधा तं गौरमध्येम्यहम्॥

*(Pūrbāhñē śayanōt'thitaḥ supayasā prakṣālya baktrāmbujam
bhaktaiḥ śrīharināmakīrttanaparaiḥ saṅgam sbayaṁ kīrttayan.
Bhaktānām bhabanēpi ca sbabhabanē krīḍannṛṇām bard'dhaya
tyānandam purabāsinām ya urudhā tam gauramadhyēmyaham.)*

He who wakes up in the morning, washes his face in fragrant water. I think of Sri GauraSundara, who gives joy to the people of the city by praising his people and devotees, including the devotees of Harinama.

हरिबनगतिलीलां व्याकुलीभुतगोष्ठां स्मृतिविषयगतां यः कारयामास साक्षात्।

तदनुकरणकरी भक्तबृन्दस्य मध्ये तमहमनुभजामि श्रीलगौरचन्द्रम्॥

*(Haribanagatīlām byākulībhūtagōṣṭhām
smṛtibīṣaṣagatām yaḥ kārayāmāsa sāksāt.
Tadanukaraṇakārī bhaktabṛndasya madhyē
tamahamanubhajāmi śrīlagauracandram.)*

I pay homage to his performer Srila Gaurachandra, along with devotees like Nityananda by remembering Sri Krishna's forests contemplate the brazen inhabitants of Lila.

*Pūrbāhñē rākhāla sājē, kṛṣṇa gōgaṇētē rājē,
sakhā saṅgē yāya gōbardhana.
Sūryārccanē sakhī sanē, rādhā calē giribanē,
rādhākunḍē dōṁhāra milana..
Ē'i saba līlā smari, prēmābēśē gaurahari,
sukhē karē nāmasaṅkīrtana.
Gōṣṭhalīlā abhinaya, karē kabhu gōrārāya,
bhaktasaṅgē tāhā smara mana.*

श्रीराधाकृष्णस्य पूर्वाह्नलीलाः

(Post-morning Leela of Radha Krishna)

पूर्वाह्ने धेनुमित्रैर्बिपिनमनुसृतं गोष्ठलोकानुयातम्
कृष्णं राधापतिलोलं तदभिसृतिवृत्ते प्राप्ततत्कुण्डतीरम्।
राधाञ्चालोक्य कृष्णं कृतगृहगमनमार्यग्राकार्चनार्थैः
दिशं कृष्णप्रवृत्त्यै प्रहितनिजसखीवर्त्मनेत्रां स्मरामि॥

*[pūrvāhñe dhenu-mitrair vipinam anusritang gocmha-lokânuyâtam
krishnang rādhâpti-lolang tad abhisriti-krite prâpta-tat-kunda-tîram
râdhâng câlokya krishna krita-griha-gamanâm âryayârkhârcanâyai
dristang krishna-pravrittayai prahita-nija-sakhî vartma-netrâng smarâmi]
I remember Srî Krishna, who in the forenoon goes to the forest with
the cows and His sakhâs. Srî Nanda, Yaúodâ and other Vrajavâsîs fol-
low Him for some distance. Restless and hankering to meet with Ūrî
Râdhâ, Krishna arrives at the bank of Râdhâ-kunda for their rendez-*

vous (abhisâra). I remember Srî Râdhâ, who after taking Krishna's darœana at Nanda-bhavana, returns to Her home. Jamilâ orders Her to worship the Sun-god. Desiring to learn of Srî Krishna's whereabouts, Râdhâ sits and looks down the road, waiting for the return of Her sakhî, whom She has sent to gather this information.

*dhenu sahadara sange, krishna vane yâya range,
gocmha-jana anuvrata hari
râdhâ-sanga-lobhe punah, râdhâ-kunda-tama-vana,
yâya dhenu sangî parihari'
krishnera ingita pâyâ, râdhâ nija-grihe yâyâ,
jatilâjnâ laya sûryârcane
gupte krishna-patha lakhi', kata-kshane âise sakhî,
vyâkulitâ râdhâ smari mane*

मध्याह्न लीला: (Mid Day time Leelah)

श्रीगुरुदेवस्य मध्याह्नलीला:

(Mid Day Leela of Shree Gurudeva)

मध्याह्नकाले बरगौरकृष्णलीलाबली: स्मारमभीष्टमन्ते।

नामानुसङ्कीर्तनरागमग्नं बन्दे गुरुं मञ्जरीभाबनिष्ठम्॥

(*Madhyāhnakālē baragaurakṛṣṇa līlābalīḥ smāramabhīṣṭamantē.*

Nāmānusāṅkīrttanarāgamagnam bandē gurum mañjarībhaḥbaniṣṭham.)

I bow to Krishnama's complimentary devotion to the devoted Gurudev who remembering the Mid-Day dalliance of Goura Govinda in his heart.

(*Madhyāhnē gaurakṛṣṇēra līlādi smaraṇē.*

Magna hana yini harināmasaṅkīrttanē..

Rādhāsakhībhaḥbē sē'i rasa āsbādana.

Karēna yē guru bandi tāṁhāra caraṇa.)

श्रीगौरचन्द्रस्य मध्याह्नलीला:

(Mid Day Leela of Shree Gaurachandra)

मध्याह्ने सह तैः स्वपार्षदगणैः सञ्कीर्त्तनदिदृशां

साद्वैतेन्दुगदाधरः किल सह श्रीलाबधुतप्रभुः ।

आरामे मृदुमारुतैः शिशिरतैर्भृङ्गद्विजैर्नादिते

स्वं बुन्दाबिपिनं स्मरन् भ्रमति यस्तं गौरमध्येम्यहम् ॥

*(Madhyāhnē saha taiḥ sbapārṣadagaṇaiḥ saṅkīrttanādidṛśāṁ
sādbaitēndugadādharaḥ kila saha śrīlābadhutaprabhuḥ.*

*Ārāmē mṛdumārutaiḥ śīśiritairbhṛṅgadbijairnāditē
sbaṁ byndābipinaṁ smaraṇ bhramati yastaṁ gauramadhyēmyaham.)*

I think of Gaurasundar, who travels in remembrance of Shrivandaban in the flower garden on the banks of the Ganges, who, in the afternoon, accompanied by his compatriots like Sri Nityananda, Srila Adwaita, Srila Gadadhara etc, greeted by the gentle breeze and the call of birds.

सहालि श्रीराधा सहितहरिलीलां बहुबिधां

स्मरन् मध्याह्नीयं पुलकिततनुर्गद्गदबचाः ।

ब्रुबन् व्यक्तं तां च स्वजनगणमध्येऽनुकुरुते

शचीसूनुर्यस्तं भज मम मनस्त्वं बत सदा ॥

*(Sahāli śrīrādhā sahita harilīlāṁ bahubidhāṁ
smaraṇ madhyāhnīyaṁ pulakitatanurgadagadabacāḥ.
Bruban byaktaṁ tāṁ ca sbajanagaṇamadhyē'ukurute
śacīsūnuryastaṁ bhaja mana manastbaṁ bata sadā.)*

In the afternoon, remember Sachinandan, who played among the devotees to sing the joyous body Gadagada, remembering the various Leelas at Radhakunda of Radha and krishna along with Sakhi.

*Madhyāhnē śṛikuṇḍakhēlā, milana jhulanakhēlā,
phāṁgukēli kānanabhramaṇa.*

*Jalakēli kuñjāśana, chalanidrā madhupāna,
bēṇuhṛti pāśakakhēlana.*

*Biprabēśē sūryyārccana, jaṭilāra prabañcana,
taṭsaṅgē rāyēra gṛhāpana.*

Ē'i saba līlā smari, bhābābēśē gaurahari,

bhaktasāṅgē karē āsbādana.

श्रीराधाकृष्णस्य मध्याह्नलीलाः

(Mid Day Leela of Shree Radhakrishna)

मध्याह्नेअन्योन्यसङ्गोदितबिबिधबिकारादिभूषा प्रमुग्धौ
बामोत्कन्ठातिलोलौ स्मरमखललिताद्यालिनर्म्माप्तशतौ।

दोलारण्याम्बुबंशीहृतिरतिमधुपानार्कपूजादिलीलौ
राधाकृष्णौ सतृष्णौ परिजनघट्टया सेव्यमानौ स्मरामि॥

*madhyāhne 'nyonya-sangodita-vividha-vikârâdi-bhûcâ-pramugdhau
vâmyotkanthaâtilolau smara-makha-lalitâdy-âli-narmâpta-ûâtau
dolâranyâmbu-vanûî-hriti-rati-madhupânârka-pûjâdi-lîlau
râdhâ-krishnau satrishnau parijana-ghamayâ sevyamânau smarâmi.*

I meditate upon Ūrî Râdhâ-Krishna, who at midday enjoy each other's company, being beautifully decorated with various transcendental sentiments, such as acma-sâttvika-bhâvas and vyabhicâri-bhâvas. They become extremely restless due to contrariness (vâmya) and yearning (utkanthâ). In Their amorous play kandarpa-yajña) the joking words of Ūrî Lalitâ and the other sakhîs give Them much pleasure. They blissfully enjoy sports like swinging (jhûlâ), frolicking in the forest (vana-vihâra), playing in the water (jalakeli), stealing the f lute (vanûî-harana), amorous meeting (ratikrîâ), drinking honey (madhu-pâna), worshipping the Sun-god (sûrya-pûjâ) and many other kinds of pastimes, while being served by Their dear ones.

*râdhâ-kunde sumilana, vikârâdi-vibhûcana,
vâmyotkantha-mugdha-bhâva-lîlâ
sambhoga-narmâdi-rîti, dolâ-khelâ vanûî-hriti,
madhu-pâna, sûrya-pûja khelâ
jala-khelâ, vanyâûana, chala-supti, vanyâmana,
bahu-lîlânande dui jane
parijana suvecmita, râdhâ-krishna susevita,
madhyâhna-kâlete smari mane.*

अपराह लीला (*Afternoon Leela*)

श्रीगुरुदेवस्य अपराहलीलाः

(*Afternoon Leela of Shree Gurudeva*)

श्रीगौरकृष्णस्य दिनान्तलीलाः गायन् स्मरन् भक्तगणैर्लसन्तम्।

रूपानुगाभक्तिरसानुरक्तं बन्दे गुरुं मञ्जरीभाबनिष्ठम्॥

(*Śrīgaurakṛṣṇasya dināntalīlāḥ gāyaṇ smaraṇ bhaktagaṇairlasantam. Rūpānugābhaktirasānuraktaṁ bandē guruṁ mañjarībābaniṣṭham.*)

Apparently devout, I adore Srigurudeva, sincere and sincere, In the afternoon, the devotees are sitting in memory of Sri Gaura Govinda Leelas.

[*Aparāhnē gaurakṛṣṇalīlādi smaraṇē.*

Bhābābiṣṭa hana yini nāma saṅkīrtanē..

Mañjarībarūpē du 'i līlā āsbādana.

Karēna yē guru bandi tāṁhāra carana.]

श्रीगौरचन्द्रस्य अपराहलीलाः

(*Afternoon Leela of Shree Gaurachandra*)

यः श्रीमानपराहके सह गणैस्तैस्तादृशैः प्रेमबां

स्तादृक्ष स्वयमप्यलं त्रिजतां शर्माणि बिस्तारयन्।

आरामात्तत एति पौरजनताचक्षुश्चकोराडुपो

मात्रा दूरमुदेक्षितो निजगृहं तं गौरमध्येम्यहम्॥

(*Yah śrīmānaparāhṇakē saha gaṇaistaistādṛśaiḥ prēmabāṁ*

stādrkṣa sbayamapyalam trijagatām śarm 'māṇi bistārayan.

Ārāmāttata ēti pauraṇatācakṣuścakōrārupō

mātrā dūramudēkṣitō nijagrhaṁ taṁ gauramadhyēmyaham.)

That afternoon, the Ganges, from the flower garden on the banks of the river, accompanied the devotees to spread the joy of the Triad, as a jewel of the citizen's eye. I think of Shri gourasundar, who is fascinated by seeing his mother coming from afar and arrives at home.

परावृत्तिं गोष्ठे ब्रजनृपतिसूनोर्बिपनितः

महानन्दाम्बोधेः सपदि जनयन्त्रीं स्वहृदये।
स्मरन् श्रीगौराङ्गो नटति बलते निःश्वःसिति च
क्षणं मुह्यन् सर्बान् बिबशयति यस्तं भज मनः॥

*(Parābṛttīm gōṣṭhē brajanṛpatīsūnōrbipinataḥ
mahānandāmbhōdhēḥ sapadi janayatrīm sbahṛdayē.*

*Smaraṇ śrīgaurāṅgō naṭati balatē niḥśvasiti ca
kṣaṇam muhyan sarbbān bibaśayati yastam bhaja manah.)*

Oh, my mind ! Think of the return of Krishna from the forest to your heart, rejoice in your heart, dance, breathe frequently, breathe in the devotees of the devotees, and pay homage to Srigmausundar.

*Aparāhṇē rādhikāra, grhagati manōhara,
baṭakādi prastutakaraṇa.
Kāntamukha nirīkṣaṇa, kānta bārttādi śrabaṇa,
sakhīsaṅgē rasa ālāpana..
Gōbindēra brajāgati, brajabāsīgaṇa ārtti,
nandādi milana smari manē.
Bhābabharē gaurahari, bhakatē murcchita kari,
hāsē kāmḍē nācē, smara manē.*

श्रीराधाकृष्णस्य अपराहलीलाः

श्रीराधां प्राप्तगेहां निजरमणकृते क्लिप्तनानोपहारां
सुस्नातां रम्यवेशां प्रियमुखकमलालोकपूर्णप्रमोदाम्।
श्रीकृष्णञ्चापराह्णे ब्रजमनुचलितं धेनुबृन्दर्ब्यस्यैः
श्रीराधालोकतृप्तं पितृमुखमिलितं मातृमृष्टं स्मरामि॥

*śrī-rādhāṅg prāpta-gehāṅ nija-ramana-krite klipta-nānopahārāṅg
susnātāṅg ramya-veśāṅ priya-mukha-kamalāloka-pūrṇa pramodām
śrī-krishnancāparāhṇe vrajam anucalitang dhenu-vrindair-vayasyaih
śrī-rādhāloka-triptang pitri-mukha-militang māttri-mristang smarāmi*

In the afternoon, after madhyāhna-līlā, Śrī Rādhā goes to Her home, bathes and gets dressed and decorated. On the affectionate order of Śrī Yaśomatī, She prepares a variety of preparations, including

karpūra-keli and amrita-keli, for Her prānanātha Śrī Krishna. As He returns to Vraja from the forest with the cows and sakhās, She beholds His lotus face and becomes filled with delight. Śrī Krishna also becomes fully satisfied by beholding Her. After meeting with Śrī Nanda and the other paternal gopas, He is bathed and dressed by the mature maternal gopīs. I contemplate this Śrī Rādhā-Krishna.

śrī-rādhikā-grihe gelā, krishna lāgi 'viracilā,
nānā-vidha-khādyā-upahāra
snāta ramya-veśa dhari', priya-mukhekshana kari',
pūrnānanda pāila apāra
śrī-krishnāparāhna-kāle, dhenu-mitra laiya cale,
pathe rādhā-mukha nirakhiyā
nandādi milana kari', yaśodā-mārjita hari,
smara mana ānandita haiyā

सायंकालीन लीला (*Evening Leela*)

श्रीगुरुदेवस्य सायंकालीन लीला

(*Evening Leela of Sri Gurudeva*)

सायन्तनीयं बरगौरकृष्ण लीलामृतं स्वादनभाबजुष्टम्।

स्वभक्तमध्ये च रतन्तमिष्टं बन्दे गुरुं मञ्जरीभाबनिष्ठम्॥

Sāyantanīyaṁ baragaurakṛṣṇa līlāmṛtaṁ sbādanabhābajusṭam.

Sbabhaktamadhye ca raṭantamiṣṭaṁ bandē guruṁ mañjarībābaniṣṭham.

During the evening of Sriguru Govinda's passion, Leela was indifferent to the taste of the nectar, singing it among the devotees, forbidding, I worshiped Sriguru.

Sāyaṅkālē gaurakṛṣṇalīlādi smaraṇē.

Bhābābiṣṭa hana yini nāma saṅkīrttanē..

Mañjarīsbarūpē du 'i līlā āsbādana.

Karēna yē guru bandi tāmhāra caraṇa.

श्रीगौराङ्गस्य सायंकालीन लीला

(Evening Leela of Sri Gauranga)

यस्त्रिस्तोतसि सायमाप्तनिबहैः स्नात्वा प्रदीपालिभिः

पुष्पाद्यैश्च समर्चितः कलितसम्पद्गाम्बरस्रग्धरः ।

बिणोस्तत्समाग्रार्चनं च कृतवान् दीपालिभिस्तैः समं

भूत्वानानि सुवीटिकामपि तथा तं गौरमध्येम्यहम् ॥

*Yastrisrōtasi sāyamāptanibahaiḥ snātbā pradīpālibhiḥ
puṣpādyaiśca samarccitaḥ kalitasampadgāmbarasragdharah.
Biṣṇōstaṭsamayārccanaṁ ca kṛtabān dīpālibhistaiḥ samam
bhūktbānnāni subīṭikāmapī tathā taṁ gauramadhyēmyaham.*

He who, in the evening, bathes in the Ganges with his followers, performs puja-arati by lamp, after swearing of Divya Basan and aromatic flowers, returns to his house, performs Shri Vishnu and Aarti. Then, along with the devotees eating prasad and eating Tambul (Betel-leaf), that Shrigausundar, I think in my heart.

सायन्तनीं कृष्णमनोज्ञलीलां स्नानाशनाद्यां हि मुहुर्बिचिन्त्य ।

स्वभक्तमध्ये अनुकरोति नृत्यं तां यो मनस्तं भज गौरचन्द्रम् ॥

*Sāyantānīm kṛṣṇamanōjñālīlām snānāśanādyām hi muhurbicintya.
Sbabhaktamadhyēnukurōti nṛtyam tāṁ yō manastam bhaja gauracandram.*

Oh mind ! In the evening, think of Leela very often, Krishna bathing, eating, Milking of a cows etc. In performing this act among your devotees, pay homage to Shrigausundar.

श्रीराधाकृष्णस्य सायंकालीन लीलाः

(Evening Leela of Radha Krishna)

सायं राधां स्वसख्या निजरमणकृते प्रेसितनेकभोज्यां

सख्यानीतेषशेषासनमुदितहृदं ताञ्च तञ्च ब्रजेन्दुम् ।

सुस्नातं रम्यवेशं गृहमनुजननीलालितं प्राप्तगोष्ठं

निर्व्यूढोऽश्रालिदोहं स्वगृहमनु पुनर्भुक्तबन्तं स्मरामि ॥

*sāyang rādhāṅ sva-sakhyā nija-ramana-krite presitāneka-bhojyāṅ
sakhyānīteśa-śesāsana-muditam-hridang tān ca tan ca vrajendum
susnātang ramya-veśang griham anu-jananī-lālitang prāpta-gosthang*

***nirvyūrho 'srālidohang sva-griham anu punar bhuktavantang
smarāmi.***

I remember Śrī Rādhā who, in the evening, sends many kinds of cooked foodstuffs with Her sakhīs to Her lover, Śrī Kṛṣṇa, and who becomes joyful by taking Kṛṣṇa's remnants that are brought back to Her by Her sakhīs. I remember Śrī Kṛṣṇa, who takes bath upon returning from cowherding, who dresses very beautifully, and who is fondly attended in many ways by Mother Yaśodā. He goes to the cowshed, and after milking the cows returns home for His evening meal.

*śrī-rādhikā sāyang-kāle, krishna lāgi 'pāthāile,
sakhī haste vividha misthānna
krishna-bhukta śesa āni', sakhī dila sukha māni',
pāñā rādhā haila prasanna
snāta ramya-veśa dhari', yaśodā lālita hari,
sakhā-saha godohana kare
nānā-vidha pakva anna, pāñā haila parasanna,
smari āmi parama ādare.*

प्रदोषकालीन लीला (Late-Evening Leela)

श्रीगुरुदेवस्य प्रदोषकालीन लीला:

(Late-Evening Leela of Shree Gurudeva)

गौरस्य कृष्णस्य च राधिकाया प्रदोषलीला स्मरणनुरक्तम्।

सङ्कीर्त्तनेनाद्भुतरागबिष्टं बन्दे गुरुं मञ्जरीभाबनिष्ठम्॥

***Gaurasya kṛṣṇasya ca rādhikāyāḥ pradōṣalīlāsmaraṇānuranakṭam.
Saṅkīrttanēnādbhutarāgabiṣṭam bandē guruṁ mañjarībhābaniṣṭham.***

I adore Srīguru Govinda and Radhika's pleasant pleasures while remembering Leela, singing Krishnaam, strange luxury, forbidding devotion, Srīgurudev.

*Pradōṣē śrīgaurakṛṣṇalīlādi smaraṇē.
Bhābābiṣṭa hana yini nāma saṅkīrttanē.*

*Mañjarīśbarūpē du 'i rasa āsbādana.
Karēna yē guru bandi tāmhāra caraṇa.*

श्रीगौरचन्द्रस्य प्रदोषलीला

(Late-Evening Leela of Sri Gaurachandra)

यः श्रीबासगृहे प्रदोषसमये ह्यद्वैतचन्द्रादिभिः

सर्वैर्भक्तगणैः समं हरिकथापीयुषास्वादयन्।

प्रेमानन्दसमाकुलश्च चलधी सङ्कीर्तने लम्पटः

कर्तुं कीर्तनमुर्द्धमुद्यमपरस्तं गौरमध्येमहम्॥

*Yaḥ śrībāsagr̥hē pradōṣasamayē hyadbaitacandrādibhiḥ
sarbbairbhaktagaṇaiḥ samam harikathāpīyūṣāsbādayan.*

*Prēmānandasamākulaśca caladhī saṅkīrtanē lampaṭaḥ
karttum kīrttanamurd'dhamudyaparastaṁ gauramadhyēmahyam.*

I think of Srīgausundar, who is passionate and playful, energetic in high praise and dancing, energetic, diligent and enthusiastic about tasting Harikatha with devotees like Sri Advaita Chandra at Srīvasa's house during the time of evening.

समुत्कण्ठासन्नाकुलितहरिबार्ता बत यथा

भिसृत्यासौ राधा हरिमपि निकुञ्जे गतवती।

तथात्मनं मत्वा कटिनिहितपाणिर्बिशति च

पृथ्वलन् गच्छन् गौरो नटति धृतकम्पाश्रुपुलकः॥

Samutkaṇṭhāsannākulitaharibārtā bata yathā

bhisṛtyāsau rādhā harimapi nikuñjē gatabatī.

Tathātmānaṁ matvā kaṭinihitapāṇirbiśati ca

skhalan gacchan gaurō naṭati dhṛtakampāśrupulakaḥ.

Oh mind In the evening, as Radha got upset after receiving Krishna's signal message and joined with Krishna, he acted with a loud heart, he thought radha, kept his hands at his waist, walked on the sloping feet in Srīvasa's courtyard, danced, danced with trembling and tears. Pay homage to that Srīgausundar.

Yathā samutkaṇṭhā bharē,

kṛṣṇabārttā anusārē,

rādhā kuñjē karē ābhisāra.

*Madhuripu saṅgōpanē, rāyē milē kuñjabanē,
sē'i matē śrīgaurasundara..
Kampāśrupulakabharē, skhalatpadē kaṭikarē,
abhisarē śrībāsa aṅganē.
Banśībaṭa saṅaranē, ānandita rāsagānē,
ē'i līlā smara sādhu manē..*

or

*Pradōṣētē abhisāra, yōgya bēśabhūṣācāra,
sāṅkētika kuñjētē gamanē.
Kuñjasajjā sakhīsanē, kṛṣṇapatha nirīkṣaṇē,
rādhā rājē utkaṇṭhita manē..
Nidrā tyaji saṅgōpanē, kṛṣṇa yāya kuñjabanē,
ānandē milayē rādhā sanē.
Ē'i saba līlā smari, rādhābhābē gaurahari,
abhisarē śrībāsa aṅganē..*

श्रीराधाकृष्णस्य प्रदोषकालीन लीला

(Late-Evening Leela of Radha Krishna)

राधां सालीलगणान्तमसितसितनिशायोग्यबेशां प्रदोषे
दूत्या बृन्दोपदेशादभिसृतयमुनातीरकल्पागकुञ्जाम्।
कृष्णं गोप्यैः सभायां बिहितगुणिकलालोकनं स्निग्धमात्रा
यत्नदानीय संशयितमथ निभृतं प्राप्तकुञ्जं स्मरामि॥

*rādhāṅg sālīganāntām asita-sita-niśā-yogyā-veśāṅg pradose
dutyā vrindopadeśād abhisrita-yamunā-tīra-kalpāga-kuñjam
krishnang gopaiḥ sabhāyāṅg vihita-guṇi-kalālokanang snig-
dha-mātrā*

yatnād āniya sanśāyitam atha nibhritang prāpta-kuñjang smarāmi.

I remember Śrī Rādhā at dusk, Her dear sakhīs dressing Her in white garments or dark, in accordance with the lunar fortnight. Accompanied by Her messengers, She leaves for Her abhisāra with Śrī Kṛṣṇa in a Vṛndāvana kuñja, as per Vṛndā devī's indication. I also remember Śrī Kṛṣṇa at that time, sitting in the assembly of gopas being entertained

by their cleverness in various games. His doting mother takes Him from there to His bedchamber, and from there, He proceeds to the solitary kuñja to meet Śrīmatī Rādhikā.

*rādhā vrindā upadeśe, yamunopakūladeśe,
sāṅketika kuñje abhisāre
sitāsita-niśā-yogya, dhari' veśa krishna-bhogya,
sakhī-sange sānanda antare
gopa-sabhā-mājhe hari, nānā-guna-kalā heri',
mātri-yatne karila śayana
rādhā-sanga sangariyā, nibhrite bāhira haiyā,
prāpta-kuñja kariye smarana.*

रात्रिकालीन लीला: नक्तलीला (Mid night Leela)

श्रीगुरुदेवस्य नक्तलीला

(Mid night Leela of Sri Gurudeva)

गौरस्य कृष्णस्य च नक्तलीला: स्मरन् सुगायन् रसिकैर्मनोज्ञाः।

स्वाभिष्टसेबा: मनसाचरन्तं बन्दे गुरुं मञ्जरीभावनिष्ठम्॥

(Gaurasya kṛṣṇasya ca naktilālāḥ smaraṇ sugāyaṇ rasikairmanōjñāḥ.

Sbābhīṣṭasēbāḥ manasācarantaṁ bandē guruṁ mañjarībhaṇiṣṭham.)

He, who sings with the humorous devotees of Sriguru Govinda's Nakatila and remembers to remember, the devoted serviceman, well-established in Manjari Bhava, Srigurudev, I worship.

Niśithē śrīgaurakṛṣṇa līlādi smaraṇē.

Bhābābiṣṭa hana yini nāma saṅkīrttanē..

Mañjarīsbarūpē du'i rasa āsbādana.

Karēna yē guru bandi tāṁhāra caraṇa.

श्रीगौराङ्गोस्य नक्तलीला

(Mid Night Leela of Sri Gauranga)

श्रीबासादिभिरारुतो निजगणैः सार्द्धं पशुभ्यां नट

नुच्चैस्तालमृदङ्गबादनपरैर्गायद्भिरुल्लासयन्।

श्रीमान् श्रीलगदाधरेण सहितं नक्तं बिभात्यद्भुतं
स्वं गौरः शयनालये स्वपिति यस्तं गौरमध्येमहम्॥

*Śrībāsādibhirābṛtō nijagaṇaiḥ sārḍ'dham prabhubhyām
naṭa nnuccaistālamṛdaṅgabādanaparairgāyadbhirullāsayān.
Śrīmān śrīlagadādharēṇa sahitaṁ naktam bibhātyadbhutaṁ
sbaṁ gaurah śayanālaye sbapiti yastaṁ gauramadhyēmahyam.*

He, who is in the night, is joined by Sri Sri Nityananda and Sri Adwaita Prabhu twine and surrounded by the Councilors like Srivasa in the high rhythm, Vrindavan dances fiercely with the singing singers, adding to the joy of the world. One who enjoys luxury with Gadadhar. Then he goes to his bedroom and sleeps. I think of that strange Srigaundar in my heart.

श्रीश्रीबासगृहे मुदा परिबृतः भक्तैः स्वनामाबलिं
गायद्भिर्गदश्रुकन्धपुलको गौरो नटित्वा प्रभुः।
पुष्पाबासगते सुरत्नशयने ज्योत्स्नायुतायां निशि
बिश्रान्तः स शचीसुतः कृतैलाहारो निषेव्यो मम॥

*Śrīśrībāsagrhe mudā paribṛtaḥ bhaktaiḥ sbanāmābaliṁ
gāyadbhiringadaśrukaṇṭhapulako gaurō naṭitbā prabhuḥ.
Puṣpābasagatē suratnaśayanē jyōtsnāyutāyām niśi
biśrāntaḥ sa śacīsūtaḥ kṛtaphalāhārō niṣēbyō mama.*

In the house of Shrivasa in the night, he praised himself by giving his name to the devotees. Thrilled with delight, danced with tears in his body. After Eating some fruits, Moonlight full night, in the flower garden, sleeping on the gemstone couch, resting, Lord Shrigourchandra is my daily service.

*Baṁśībāṭa sam'milana, rāsanṛtya baṁ'yāṭana,
jalakēli bēśādi dhāraṇa.
Baṁ'yaphalamūlāsana, kuñjarati rasāyana,
puṣpatalpē dōṁhāra śayana..
Ē'i saba līlā smari, rādhābhābē gaurahari,
saṅkīrttana rāsē birājaya.
Phala khāṇā puṣpōdyānē, nidrā yāya harṣa manē,*

*smara mana ānanda hiyāya..
Ē'i līlā smara āra gā'ō kṛṣṇanāma.
Līlā uddīpana pābē gaurakṛṣṇadhāma.*

श्रीराधाकृष्णस्य नक्तलीला

(Mid night Leela of Radha Krishna)

ताबुत्कौ लब्धरासौ बहुपरिचरणैर्बृन्दयाराध्यमानौ
प्रेष्ठातीभिर्लसन्तौ बिपनिबिहरणैर्गानरासादिलास्यैः ।
नानालीलानितान्तौ प्रणयसहचरीबृन्दसंसेव्यनामौ
राधाकृष्णौ निशाग्रं सुकुसुमशयने प्राप्तनिद्रौ स्मरामि॥

*tāv utkau labdha-rasau bahu-paricaranair vrindayārādhyamānau
presthālībhir lasantau vipina-viharanair gāna-rāsādi-lāsyainh
nānā-līlā-nitāntau pranaya-sahacarī-vrinda-sangsevyamānau
rādhā-krishnau niśāyāṅ sukusuma-śayane prāpta-nidrau smarāmi*

At night Rādhā and Kṛṣṇa, who are very anxious to see one another, finally meet. Their dear gopīs worship Them by performing many services. Rādhā and Kṛṣṇa become weary from roaming in the forest, singing, dancing in the rāsa-līlā and performing other pastimes with these most beloved sakhīs. Their group of loving maidservants then serve Them by fanning Them, offering Them camphor and tāmbūla, massaging Their feet and so forth. Then the Divine Couple lie down on a bed of flowers. I remember that Śrī Rādhā-Kṛṣṇa.

*vrindā-paricaryā pāñā, presthāli-ganere lañā,
rādhā-krishna rāsādika-līlā
gīta-lāsyā kaila kata, sevā kaila sakhī yata,
kusuma-śayyāya dunhe śuilā
niśā-bhāge nidrā gela, sabe ānandita haila,
sakhī-gana parānande bhāse
e sukha śayana smari, bhaja mana rādhā hari,
sei līlā praveśera āse.*

श्रीनबद्वीप बिलास रहस्यम् (ŚrīNavadvīpa Vilāsa Rahasyam)

द्वीपे द्वीपे गौरमुकुन्दो यामे यामे कृष्णचतित्रम्।

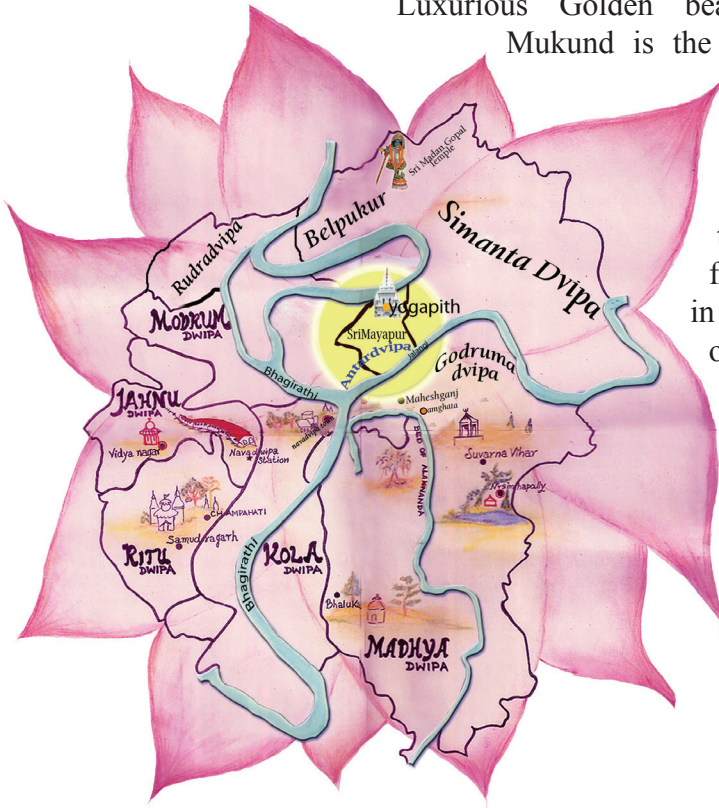
भक्तैः प्रेम्ना गायं पायं दिव्यति राधारागस्कन्धः ॥

Dbīpē dbīpē gauramukundō yāmē yāmē kṛṣṇacaritram.

Bhaktaiḥ prēmṇā gāyaṁ pāyaṁ dibyati rādhārāgaskandhaḥ.

Luxurious Golden beauty Gaura &
Mukund is the embodiment of

Radhika is
on the islands
of Navadvipa,
from time to
time, with mani-
festation has been
in love with the
original nectarine
essence loving
followers to
sing and relish-
ing the charac-
ter of Krishna.



(1)Antardwipa:

अन्तर्दीपे त्वात्मनिबेदनाख्ये क्षेत्रे च राधेव रसाद्रगौरः।

निबेद्य चित्तञ्च ब्रूणोति कृष्णं प्रेमाश्रुकम्पोत्पुलकाकुलाक्षः॥

Antardbīpē tbātmanibēdanākhyē kṣētrē ca rādhēba rasādragaaurah.

Nibēdya cittañca brūōti kṛṣṇaṁ prēmāśrukampōtpulakākulākṣah.

The Field of self – dedication (full surrender) is the Sri Antardwipa. Here in the love with Radha, Anxious Gaurachandra is devoting himself fully to Krishna by self-devotion. His body full of horripilation and Anxious in the trembling and eye was full of tears in love. Let You Know the fact is the eight-time Lila of Sri Gaurasundara is of nine devotional Classifications (Navadha Bhakti).

Today is the Parikrama of Antardwipa. It is the devotional field of full surrender (Atmanivedana). It is the ultimate devotion among all nine features of devotion. Famous events of this island are like that, The Brahma slaughtered the cow and calves to know the glory of Krishna. He then apologized to him for feeling guilty and praising Lord Krishna. However, since the sadness of the heart did not go away, he came to this island and made a sacrifice of heart to Gaurakrishna. That is why is island is called as Antardwipa. This Navadwipa is also famous as Radhavana. Radha explores this island in order to serve Krishna being free from care of any type anxiety. Here, Radha resides with Krishna eternally. They are here in everyday service as the form of Gaura. The manifestation of great mercy, the Rasaraja Mahabhava, Innocent and most forgiving. That is why Brahma came here and offered himself at the feet of Krishna, who tasted Radha Rasa. This Antardwipa is the manifestation of Mahavana and Vrindavana of the Vrajadhama. It has the luxury of Vatsalya Rasa (making of devotion as Parent) and Madhura Rasa (making of devotion as conjugal love). This field of surrender is first perfection of complete dedication (Sharanagati). Self- Devotion or Surrender is one of the devotional services among six dedications. In the behavior and practice of Lord Krishna, it is known that this self-dedication work must be done first in the lotus feet of Gurudeva. He says-

Sansāra samudra thēkē ud'dhāraha mōrē.

Ē'i āmi dēha samarpilāma tōmārē.

Rescue me from the ocean of the material world. This is the body I surrendered to you.

The Soul means conscious entity, different from body, mind, intelligence etc. Use all those body, mind, intelligence and senses to the appointment in adorable service of Lord is called the ultimate surrender. Mahaprabhu says, “This is the body I surrendered to you” means that I surrendered at your feet to serve with my body. May you please engage my body and senses (eye, ear, nose....etc) in adorable service of Lord. Surrender is to appoint the body to the service of Krishna. Keeping the mind engaged in its thoughts is the surrender of mind. Keeping the intellect engaged in its thinking is the wisdom. To serve the eyes in adorable form, in the service of listening to katha of the quality of adorable with the ear, hands are both in his beloved service, feet serve both his beloved Dham and the temples, in the service of smelling adorable limbs to the nose, applying the tongue in praise of him, in serving him and tasting the Prasadam is the perfect self-surrender. This self-realization is the first thing that should be done for all devotees. Because without self-realization, affiliation and service does not arise. After self-sacrifice, Guru Krishna disowned his natural pride and appointed him to his transcendental service. Because the material senses do not have the right to serve the transcendental God. “*Aprākṛta bastu nahē prākṛta gōcara.*” - transcendental objects are not visible with material objects. The ultimate story is that self-sacrifice is like appointing a body and mind into the service of God like an offering. But the difference is seen in the self-sacrifice for the difference of the devotees. Dasa's self-esteem is better than shanta. Sakhya's self-esteem is better than that of a Dasa. Self-esteem of Batslaya is far better than that. But the Self-esteem of Kanta Bhava is the most beautiful and the best. “*Sarbāṅga diyā karē kṛṣṇēra sēbana.*” - Krishna is consumed with their all organs. Again, among the Sadharani, Samanjsasya and Samartha Rati, Samanjsasya Rati is better than Sadharani Rati and the Self-esteem of Samartha Rati is the best. Because

in Samartha Rati there is no thoughts of one's own happiness. Only the thought of adorable Lord's happiness exists in it. In Sadharani Rati the thoughts of one's own happiness prevail. There are no thoughts of happiness of Sri Krishna. Although its dignity is little because of its loyalty to Krishna. In Samanjsasya Rati there is thoughts of happiness of Sri Krishna along the thoughts of own happiness that is why this is not lovable. Only conjugation of love is in Samartha Rati. Among the Samartha Rati holders Radharani is the best. Her Self-surrender is unmatched and loving. In Chaitanya Charitamrita:

Kṛṣṇa āmāra jīvana kṛṣṇa mōra prāṇadhana
kṛṣṇa mōra parānēra parāṇa.
Hṛdaya upari dharō sēbā kari sukhī karō
ē'ī mōra sadā rahē dhyāna.
Mōra sukha sēbanē kṛṣṇēra sukha saṅgamē
ata'ēba dēha dē'ō dāna.

Krishna is My life and soul. Krishna is the treasure of My life. Indeed, Krishna is the very life of My life. I therefore keep Him always in My heart and try to please Him by rendering service. That is My constant meditation. Srimati Radharani submits to her body for Krishna's happiness. Self-sacrifice for one's own happiness is devotion to lust, but Self-sacrifice for Krishna's happiness is devotion to love, the pure love, devotion of inactivity. My happiness is in the service of Krishna, and Krishna's happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of Krishna.

Srimati Radharani submits to her body for Krishna's happiness. Self-sacrifice for one's own happiness is devotion to lust, but Self-sacrifice for Krishna's happiness is devotion to love, the pure love, devotion of inactivity.

Conscience: There is no comparison of the self-surrender for the forgiveness. There is no comparison to happiness of Krishna. Even Brahma, Indra offers themselves in forgiveness of sins. अनुजानिहि मां कृष्ण सर्व्वं त्वं बेतसि सर्व्वदृक् त्वमेव जगतां नाथ जगदेतत् तवार्पितम् “*Anujānīhi mām kṛṣṇa sar-*

baṁ tbaṁ bēṭsi sarbadṛk. Tbamēba jagatām nātha jagadētaṭ tabārpi-tam.”- Brahma. Oh Krishna! Order me to go You all know that. You are Jagannath, this world has been entrusted to you. ईश्वरं गुरुमात्मनं त्वामहं शरणं गतः “*Īśvaraṁ gurumātmānaṁ tbāmahaṁ śaraṇaṁ gataḥ*”- Indra. Oh Krishna! I took surrender in you as the God, the Guru and the soul. On the other side Baliraja made self-sacrifice and obtained God. But this self-sacrificing act is just to fulfill a promise, there is also no thought of Krishna’s happiness. The service of adoration in one mind, it is the name of devotion if love is accompanied. In this kind of devotion, the work of self-submission is beautiful. But the act of self-surrender is not excessive, for the sake of forgiveness, for keeping the promise. Only Brajbasi’s are more than four types of devotees, the luxury of love and devotion exists. But the expression of Radhika’s love in him is immense, utmost. These are attractive to everyone, even to Krishna. The Self-surrender of Srimati is like that, her love for Krishna is whispering in the air in Vraja. Jotila, Kutila and Ayan kept her in the house, counting her down. She is silent and lonely. She was sad by Krishna’s condemnation more than she was in her own condemnation. There is nothing to remedy. So, she is crying in the name of Govinda. Incidentally, in the name of Surya Puja, she came to the shore and met Prana Govinda at the bank of Radhakund and she wept and wept at his feet. Although she surrendered herself in the first meet. Nevertheless, every time she makes a soulful taste by offering herself in the lotus feet of her Pranakanta. She is dedicated to Krishna in every way. The mind, the intellect is always engaged in the thought of Krishna. She makes physical pleasures in kunjā and gives Krishna a taste of happiness. Her appeal is as follows:

Baṁdhu! Tumi sē āmāra prāṇa.

Tanu mana ādi

tōmārē saṁpēchi

kula śīla jāti māna.

Akhilēra nātha

tumi hē kāliyā

yōgīra ārādhya dhana.

Gōpa gōṇālinī

hāma ati dīnā

nā jāni sādhana bhajana.

Pirīti rasētē

dhāli tanu mana

saṁpēchi tōmāra pāya.

Tumi mōra pati

tumi mōra gati

mama āna nāhi bhāya.

Kalaṅkinī baliyā

balē saba lōka

tāhātē nāhika duḥkha.

Tōmāra lāgiyā

kalaṅkēra hāra

galāya paritē sukha.

Satī bā asatī

tōmāra bidita

bhāla manda nāhi jāni.

Caṇḍīdāsa kahē

pāpapuṇyamāya

tōmāra caraṇa dukhāni.

Oh sweet heart! You are my soul. I was entrusted to you with the mind, habit and nationality. Master of the world, you are oh Kaliya, the adorable treasure of the Yogi. I am from cowherd family, I am very humble, do not know accomplishment and adoration. In love, I surrender my mind, body and soul to your feet. You are my husband, you are my only way, I do not like anything else without you. Slander, say all people, there is no regret. For you, the garland of scandal, happiness in the neck. Whether you know it, chaste or unchaste, I do not know good or bad. Chandidas says, full of virtue and demerit, your feet are mine.

In this way, Shrigaurasundara is enjoying self-sacrificing devotion on this island in the mood of Srimati Radharani. He is excellent, ecstatic and glad in the mood of Srimati. The mood of Srimati makes him proletariat, apoplectic and crazy. So, he left his name, place, color and he captured the feelings and colors of Srimati, he has come to forests of this island of Anantardwipa and relishing his desideratum Rasa of Vraja. With him essence is touching mate Ramananda Raya and Swarupa Damodara etc. This is eternal self-surrender. Because, everything is always felt in a new way in the mind of devotee.

Treatise of the Name: Antardwipa

The field of self-surrender is known as Antardwipa. Navadwipa is

like lotus which have eight petals. Every petal represents an island and in the middle seed- vessel of the lotus is as Antardwipa. It is in the center of the Navadwipa, that is why known as Antardwipa. Even today, Brahma is expressing his heart at the feet of Gaur on this island. “Dwiphehosminantartarti Nivedanantardwipamiti”. Above all, the mental distress of Srimati Radhika in lotus feet of Krishna and the field of self-surrender is also makes this island named Antardwipa.

Places to visit in the island of Antardwipa.

Yogapitha:

बन्दे शचीजगन्नाथं यशोदानन्दरूपकम्।
ययोरालिन्दे खेलति परं ब्रह्म नराकृतिः॥
गौरजन्मस्थलं योगपीठं महाबनं स्मृतम्।
पञ्चतत्त्वस्वरूपेण गौरस्तत्र बिराजते॥

Bandē śacījagannātham yaśōdānandarūpakam.

Yayōrālindē khēlati param brahma narākṛtiḥ.

Gaurajanmasthalaṁ yōgapīṭhaṁ mahābanaṁ smṛtam.

Pañcatattvasvarūpeṇa gaurastatra birājatē.

I worship the manifestation of Sri Nanda and Yashoda as a form of Sri Jagannath Mishra and Sachimata, in whose house plays human shaped Parabrahma Srigaurhari. This Yogapitha is the birthplace of Rasaraja Mahabhava Bigraha Sri Gaurahari. It is also manifestation of Gokula Mahavana of Varajadhama. Here Srigaurahari stays with his five features (Pancha Tatwa).

Srivas Angana: Residence of Srivasa Pandita and the Sangkirtana Rasasthala of Srigauranga.

Sri Adwaita Bhavana: That place is the school of Adwaita Acharya. At the behest of the mother, baby Nemai came to call Vishwaroopa, the elder brother of Nemai and fascinated Adwaita with his beauty.

Sri Gadadhara Angana: It is the birthplace of Sri Gadadhara Parbhu. Residence of Madhava Mishra.

Sri Chandrashekhara Acharya Bhavana: Here Sri Gaurasundara dances in the form of Rukmini and acts of Vrajaleela also. It is also known as

Varjapattan. In this place Srila Bhakti Siddhanta Saraswati Thakura established Sri Chaitanya Matha (the ore of all Gaudiya matha). In his view Sri Chaitanya Matha is the Kunja of Goverdhana. The adorable of this place is Shree Gandharvika Giridhari and Radhakunda and Shyamkunda is situated nearby.

श्रीचन्द्रशेखराचार्य्यं बन्दे सर्वजयासतीम्।

यय्योगृहे हरिर्देवीवेशेन नृत्यति स्म ह।

शक्तिरूपं प्रकाशय च भक्तान् स्तन्यमपाययत् ॥

Śrīcandraśekharaścāryyaṁ bandē sarbajayāsatiṁ.

Yayōgrgṛhē harirdēvībēśēna nṛtyati sma ha.

Śaktirūpaṁ prakāśya ca bhaktān stan'yamapāyayaṭ.

I worship the Sri Chandrashekhar Acharya and his wife Srimati Sarvajaya Devi, in whose house Srigaurahari danced in the form of Rukmini and explored the full energetic form and breastfeed the devotees.

श्रीचैतन्यमठं बन्दे गिरिन्द्रकुञ्जसञ्जितम्।

यत्र गान्धर्विकागिरिधरौ सुखं निषेव्यते ॥

Śrīcaitan'yamaṭhaṁ bandē girindrakuñjasañjītam.

Yatra gāndharvikāgīridharau sukhaṁ niṣēbyatē.

I worship the Sri Chatanya Matha which is the form of Sri Goverdhana Kunja and where Sri Gandharvika Giridhari is being worshiped with great happiness.

Sridhara Angana: This is the residence of Sridhara, who was the funny friend of Krishna in Vraja named Kusumasav. He is the famous “Open Sale” Sridhara. Sri Gaurahari quarrels every time with him to buy Thor (Inside-stem of a plantain tree), Mocha (Plantain flower) etc.

जीयात् सदा श्रीधरभक्तराजो यस्याङ्गने कीर्तनमत्तो गौरः।

ननर्त्त भक्तैर्पिबज्जलञ्च प्रकाशय तद्भक्तबशत्वमुच्चैः ॥

Jīyāt sadā śrīdharabhaktarājō yasyāṅganē kīrtanamattagaurah.

Nanarta bhaktairapibajjalañca prakāśya tadbhaktabaśatbamuccaiḥ.

All the glory to the King of Devotees Sridhara, in whose house excited Sri Gaurahari dances in name of Krishna Sankirtana. After drinking water in his house, he explores the submission by the devotees.

Beside that place Sasthitirtha and Myamari is situated, Balarama, while he travelling to various tirthas, killed Mayasur here as prayed by the Brahmans here. It is the manifestation of Talavana of Vraja, where Dhe-nukasura was killed.

In Mayapur under Antardwipa, Creator of the Universe, Brahma, he worshiped Shree Gauranga for a long time in the hope of peace of heart. Seeing Gaura, he gave his heart a cry and received his immense mercy.

Ishodyana:

उद्यान ईशाख्यमनोरमाढ्ये श्रीगौरचन्द्रो निजभक्तिमत्तः ।

लसत्यलं रागगुणैर्निबद्धः बृन्दाबनीयं रसमातनेति ॥

*Udyāna īśākhyamanōramāḍhyē śrīgauracandrō nijabhaktimattah.
Lasatyalaṁ rāgaguṇairnibad'dhaḥ bṛndābanīyaṁ rasamātanēti.*

Shree Gaurachandra's pleasuring trip in Ishodyana on the bank of Ganges, with his followers, explores the the nectarine juice of Vrindavana Leela by being bound to Radha's thoughts, feelings and qualities.

श्रीनन्दनाख्यद्वीजभूरिभाग्यः प्रभुत्रयं यस्य गृहे बसन्ति ।

रसन्ति नीलाग्रनरासमुच्चैः प्रकाश्य बृन्दाबनकेलिकुञ्जम् ॥

Śrīnandanākhyadbījabhuribhāgyaḥ prabhutrayaṁ yasya grhē basanti.

Rasanti nīlāyanarāsamuccaiḥ prakāśya bṛndābanakēlikuñjam.

That Nandan Acharya, whose house three Prabhu people play hide and seek, expresses the spirit of Vrindavan is very fortunate.

गङ्गातटे यामुनभावखण्डे निकुञ्जलीलादिरसं प्रकाश्य ।

गदाधरणैव लसत्यलं स क्षणे क्षणे भावबिभिन्नधैर्यः ॥

Gaṅgātate yāmunabhābakhandē nikuñjalīlādirasaṁ prakāśya.

Gadādharaṇaiba lasatyalaṁ sa kṣaṇē kṣaṇē bhābabibhinnadhairyyaḥ.

The glorious Gaurahari is delighted with the Gadadhar, expressing her exquisite nikunjarasa on the banks of the Ganges and his patience is being broken momentarily in different moods.

Vriddhashiva:

बृद्धाख्यरुद्रं सुरधुनितीरे भान्तनु गोपीश्वरमिति बिद्यात् ।

Bṛd'dhākhyarudraṁ suradhuni tīrē bhāntantu gopīśvaramiti bidyāt.

The Vriddhashiva is on the bank of Ganges is the manifestation of the Gopiswara, who resides on the bank of Yamuna.

Madhay Ghaat: This ferry is arranged by famous Madhay and this is his place of devotion.

Mahaprabhu Ghaat: Mahaprabhu used to take bath in this ghaat. He used to swim with classmates. In this Ghaat Mahaprabhu defeated the famous Dwigbijayi Pandit from Kashmir and made him his devotee.

Barkana Ghaat and Nagariya Ghaat: The town dwellers used to bathe at this ghat. Mahaprabhu used to steal Shivlinga from Brahmins who came to bathe in child-friendly stress. He gargles his mouth on them. He sprinkled water on their legs, their body.

घट्टे त यत्र प्रभुगौरचन्द्रोः नैबेद्यबृन्दञ्च कुमारिकाणाम्।

जहार तद्वै खलु चीरघट्टो बृन्दाबने यामुन तीरभागे॥

Ghaṭṭē ta yatra prabhugauracandraḥ naibēdyabṛndañca kumārikāṇām.

Jahāra tadbai khalu cīraghaṭṭō bṛndaḥbanē yāmuna tīrabhāgē.

At this Ghaat, he used to rob the offerings of young girls during his childhood and used to give gifts as their desire. It is the manifestation of Vastraharana Ghaat of Vrindavana.

Pardanga:

श्रीपारडाङ्गा परसौलि नामा रासस्थलं शैलतटस्थमिष्टम्।

गङ्गातटे राजति तत्र धीरसमीरसंज्ञं स्थलमुज्ज्वलञ्च॥

Śrīpāradāṅgā parasauli nāmā rāsasthalaṁ śailataṭasthamiṣṭam.

Gaṅgātaṭē rājati tatra dhīrasamīrasañjñam sthalamujjvalaṅca.

It is the manifestation of Rashasthali parsouli of Vrindavana. Dheerasameera Ghaat is situated nearby that. Vrindavana is explores here itself.

Mistery: Yamuna is also flowing here in Navadwipa along with Gangadevi to get the nectar of love which is distributed by Gaurachandra. In the affirmative, this Navadwip Dham is the manifestation of Vrindavana, Ganga is the manifestation of Yamuna, Ghaats of Ganges is the manifestation of ghats of Yamuna and Shree Gaurahari, who manifested himself with the

sentiment and complexion of Shrimati Radharani although he is Krishna himself.

Bharadwaja Tila: This place is the place of penance of famous Bharadwaja Muni. It is also famous as Bharuidanga. Bharadwaja Muni got to see the golden complexion Gaurahari in this place by his devotion.

Sri Jayadeva Pata:

जयदेबमहं बन्दे गीतगोबिन्दलेखकम्।

गौर आस्वादयामास मन्मुदा नीलपब्बते॥

*Jayadēbamahaṁ bandē gītagōbindalēkhakam
gaura āsbādayāmāsa yanmudā nīlaparbatē.*

Whose scripture, Gaurahari used to relish with the utmost joy, the writer of the famous Geet Govinda, I offer homage to that Shree Jayadeva. Jayadeva worshiped his lord with Padmavati in that place for some days and wrote some of the hymns of Geeta Govind in that place.

Shreepata of Murarigupta:

मुरारिगुप्तं प्रणमामि भक्त्या चैतन्यलीलारचितञ्च येन।

यं दर्शयामास स गौरचन्द्रो बराहरामौ कृपया स्वरूपौ॥

Murāriguptaṁ pranamāmi bhaktyā caitan'yalīlāracaṭaṅca yēna.

Yaṁ darśayāmāsa sa gauracandrō barāharāmau kṛpayā sbarūpau.

It is the residence of Shri Murarigupta. Shri Gaurahari explores himself as the form of Varaha and Sri Rama in front of Shri Murarigupta.

Apart from that, there are some historical places also like demolition of residence of great King Ballal Sen, Ballaldighi. Ballaldighi was known as Prithukunda in earlier era.

(2) Simanta Dwipa

सीमन्तनाम्नि श्रवणाक्यखण्डे शृणोति कृष्णानुकथाः प्रकामम्।

स्वरूपगीतं बृषभानुजेब पूर्ब्बानुरागादिरसाढ्यगौरः॥

Sīmantaṇāmnī śrabaṇākhyakhaṇḍē śṛṇōti kṛṣṇānukathāḥ prakāmam.

Sbarūpagītaṁ bṛṣabhānujēba pūrbānūrāgādirasāḍhyagaurāḥ.

The Gaurahari listening to the sweet characteristics of SriKrishna described by Swarupa Damodara in the field of Listening, the Simanta Dwipa in the sentiment of courtship of Vrishavanu Nandini.

Today is the Parikrama of Simanta Dwipa. It is the field of listening, one of the features of Nine types of devotion. In this desolate Simanta dwipa, The Gaurahari used to listen the strange sweetness of Krishna Katha in the mood of courtship of Srimati Radharani. Sometimes in the mood of separation or in confused feelings listened to the maids and listened to the lovely explorations of Prema of Sri Krishna.

Treatise of the name of Simanta Dwipa

This place was accomplished by Sati in the pursuit of devotion; hence the name of this place is Simantadvipa. Such is the case, in Satyayuga, Sati heard the love of her husband Pashupati, love the love of Gaura & Krishna and listened to Lila, attracted to Gaura Krishna, abandoned her husband, became a monk, and lured with craving Gaur's visit to a far corner of Navadvipa. After a long time, golden complexed beautiful Krishna appeared to him. Seeing that charm, Parvati wears the dust of Gaur's feet on her head to rejoice. Therefore, the place of hearing is the name of this place is Simantadwipa. It is decided that listening is the main part of devotion. In the Rāya Rāmānanda Sambāda, the Lord asked,

“Śrabaṇēra madhyē jībēra kōna śrēṣṭha śrabaṇa?

Rādhākṛṣṇa prēmālīlā karṇa rasāyana.”

Which is the best hearing of living organism in hearing? The Lila and love of Radha Krishna is the best thing to hearing and it is nectarous for ear. Gaurahari listened to Ramananda's lotus face for a lifetime.

In the life of a Sadhak, the first phase comes is Listening. All other features of devotion are introduced from the hearing stage. That is, listening to the character of the supremely superior, excellent God, the virtue and theology of the lucky Jiva emerges the achievement of interest, as a result of purification, the object (Proyoyana) is obtained. Mainly, Devotion, devotion and love towards Bhagavan gradually arise as the strong harikatha is heard from the face of the sadhu. However, the Brajbilasini

found favor with Krishna in the face of Sakhi, in the face of Dutt, in the mouth of Shukasari, and in the face of other singers. Srimati after hearing Krishna katha from someone's face and says emphatically

“Sa’i! Kēbā śunā’ila śyāma nāma.

Kānēra bhitara diyā

maramē paśila gō

ākula karila mōra prāṇa.”

(O my dear sakhi, who has made me hear the name ‘Shyama’? Entering my heart through my ears, this name agitates my soul.) For this, Sri Radhika sits in solitude, listening to Krishna’s name with an addiction from the face of Sakhi. In fact, listening to the virtues of adorable means adhering to the adorable. If you are not lucky, good luck is not there in like listening. If Krishna’s character possesses all kinds of excellence does not attract him, if the Jiva of the world has taken anything else, then it is to know that there is a great lack of good luck. स्वल्पपूण्यबतां राजन् बिश्वास नैब जायते (Sbalpapunyaabatāna rājana biśbāsa na’iba jāyatē). The little virtuous does not believe in God. If the listener is highly lucky, then his hearing is become best. There are so many proofs like Parikshita Maharaja. Although many Muni sages heard Bhagavat, the only Parikshita Maharaj was saved and goes to the eternal place of Lord by listening with his mind. You can also see that in Bhagavat Mahatmya in the characteristics of Dhundhukaree. Golokgati was received by the other devotees after hearing Bhagwat second time with the sincere mind as they watched the Dhundhukari gone to the eternal place of God by hearing Bhagavatam. By listening, love attains property and the state of the soul in his own from in Golaoka becomes.

Bhajanēra madhyē śrēṣṭha nababidhā bhakti.

Kṛṣṇaprēma kṛṣṇa dītē dharē mahāśakti.

In Devotion there are nine features. If very much powerful to give Krishna and pure Krishna Prema.

Decision: The more respect he has, the more fortunate he is. His hearing is even more beautiful. Only the object of lust is available by listening to other scriptures. The thing to know there, too, is that the object of lust is

the desire for gain, which is the only thing they desire. But instead of getting lustful due to hearing Bhagavat, getting the lustful object other than Krsihna Prema is really nothing but deprivation. There was no success of hearing. The success of hearing is limited only to the attainment of Krishna Prema. There is no profit to the sadhak if he does not get the object he needs. Krishna prema is the only requirement. It can be only achieved by hearing the Bhagavat.

*Nityasid'dha kṛṣṇaprēma sādhyā kabhu naḥya.
Śrabanādi śud'dha cittē karayē udaya.*

Pure love for Krishna is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens. As Parvati was attracted to the praise of Gaur, she met him and fell in love only listening to Shiva about the characteristics of Guarachandra. Interest in natural issues is a sign of bad luck after listening the lovely characteristics of Gaura and doing lovely Navadwipa Parikrama. The result of the listening of Krishna Katha is mentioned in Bhagavatam

शृण्वतां स्वकथाः कृष्णः पुण्यश्रवणकीर्त्तनम् ।

हृद्यन्तस्थः ह्यभद्राणि बिधुनोति सुहृत् सताम् ॥

नष्टः प्रायुषुभद्रेषु नित्यं भागवतसेवया ।

भदबत्युमश्लोके भक्तिर्भवति नैष्ठिकी ॥

तदा रजस्तमभावा कामलोभदयश्च ये ।

चेत एतैरनाबिद्धं स्थितं सत्त्वे प्रसीदति ॥

एवं प्रसन्नमनसो भगवद्भक्तियोगतः ।

भगवततत्त्वबिज्ञानं मुक्तसङ्गस्य जायते ॥

(Śṛṇbatām sbakathāḥ kṛṣṇaḥ puṇyaśraṇakīrtanaḥ.

Hṛdantaḥstha hyabhadrāni bidhunōti suhṛda satām.

Naṣṭaḥ prāyēṣbabhadrēṣu nityam bhāgabatasēbayā.

Bhagabatyumaślōkē bhaktirbhabati naiṣṭhikī.

Tadā rajastamabhābā kāmālōbhādayaśca yē.

Cēta ētairanābid'dham sthitam sattvē prasīdati.

***Ēbaṁ prasannamanasō bhagabadbhaktiyōgataḥ.
Bhagabaṭṭatṭbabijñānaṁ muktasaṅgasya jāyatē.)***

Sri Krishna, the Personality of Godhead, who is the paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted. By regularly hearing the Bhagavatam and rendering service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord, who is praised with transcendental songs, is established as an irrevocable fact. At the time loving service is established in the heart, the modes of passion [rajas] and ignorance [tamas] and lust and desire [kama] disappear from the heart. Then the devotee is established in goodness and he becomes happy.

Listening to the Bhagavatam is the fortune as stated by Kapiladeva in Bhagavatam.....

सतां प्रसङ्गान्ममबीर्यं सम्बिदो भवन्ति हृदकर्णसायणकथाः।

तज्जोषणादाश्वपवर्गवर्त्मणि श्रद्धारतीर्भक्तिरनुक्रमिष्यति॥

(Satām prasaṅgānmamabīrya sambidō bhabanti hṛdakarṇa rasāyanakathāḥ.

Tajjōṣaṇādāśvapavargavartmaṇi śrad'dhārātībhaktiranukramaśyati.)

The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens to him, and gradually he attains a taste in knowledge that in due course develops into attraction and devotion.

Lord Vedavyasa also says, “ईश्वरो हृद्यबरुद्धतत्रैव कृतिभिः शुशुभुभिस्तत्क्षणात्” [Īśbarō hṛdyabarud'dhatētra kṛtibhiḥ śuśruṣubhistatḥkṣaṇāt]- Bhagavan was blocked only after hearing Bhagavat's words in the hearts of the lucky lucky ones. This is how Navadvipa Parikrama should be performed by devotees for love. Gaurasundara is only relishing the nectar of the Love in this place. That's why true intellectuals pray nectar of the love in the lotus feet of Gauranga. Desirous of Lust in stead of diserous of love is not

pleasing to Gaurasundara. Although he is capable to provide his divine Dhaam, his mercy, nevertheless he provides the stainless Krishna Prema, not providing other things. It is the character which should be listened of Gauranga who gives us such love. If you want to see the luxury of love, desire the service to Krishna in the mood of Vraja. Be a servant of Gaura and drown in the name of Krishna. In the same way drown in the name of Gaura and Shelter the dhaam of Gauranga.

शृणु गौरकथाः स्मर गौरदयां बृणु गौरपदं कृणु गौरमतिम्॥

अट गाङ्गतटं रट गौरगुणम्। बस गौरबने पिब गौररसम्॥

(Śṛṇu gaurakathāḥ smara gauradayāṁ. Bṛṇu gaurapadam kṛṇu gauramatim.

Aṭa gāṅgataṭaṁ raṭa gauraguṇaṁ. Basa gaurabanē piba gaurarasam.)

Oh, those who want better! You listen the Gaura Katha with great respect, remember the mercy of Gaura, take shelter in Gaura dhaama, Choose the lotus feet of Guara, buy the mood of Guara, travel in the bank of Ganges where Gauranga treavelled, sing the quality of Gaura, drink the nectar of love of Gauranga.

Conscience: In Chaitanya Charitamritrita there are often casual Naimittik leelas have been described. But in Nityaleela (Eternal service) he is relishing the mood of Radharani all the time. It is proved by the description of Ananta Samhita. Krishna explores himself in twelve different forms of relishing the bhakti but in the manifested form of Gaura he explores himself on in Madhura Rasa (Conjugal form of love) to relish the moods of Radharani. But not in form of mood of enjoyment but in form of mood of separation. There is more taste in mood of separation in stead of mood of enjoyment. We see that there in nowhere in Chaitanya charitamrita no existance of mood of enjoyment of Radharani in form of Gauranga. There is only taste of moods of separation. It has been decided from here that moods of separation are far better than mood of enjoyment. As said in Gitagovinda....

चन्दनचर्चित नीलकलेबर पीतबसन बनमाली।

केलिचलन्मणिकुण्डलमण्डित गण्डयुगस्मितशाली॥

हरिह मुग्ध बधूनिकरे। बिलासिनी बिलसति केलिपरे॥

**(Candanacarcita nīlakalēbara pūtabasana banamālī.
Kēlīcalanmanikuṇḍalamaṇḍita gaṇḍayugasmitāśālī.
Haririha mugdha baṁdhunikarē. Bilāsinī bilasati kēlīparē.)**

“O playful Rādhā, look! Dressed in yellow cloth and a garland of forest flowers, with sandalwood paste meared upon his dark limbs, Kāñēa feels the utmost elation as he enjoys pastimes with captivated young brides in this Vāndāvana forest. His earrings swing to and fro, the beauty of his cheeks is astonishing, and his face displays a wondrous sweetness with the honey of his playful laughter.”

Sometimes in Purva Raga, sometimes in ssensitiveness, sometimes in diversity of love, sometimes in the moods of separation he listens to the what Krishna practiced from the mouths of messenger or sakhi (companign). In this place Gaurasundara thought out of Krishna in the sentiments of Radharani and listens melodious Krishna katha from Ray Ramananda.

Especially Cognizable: Shree Gaurahari relishes other features of devotion by Kirtana(singing), Smarana (remembering), and Shravana (Listening). Sometimes he relishes by doing acting. But there is also the supremacy of Kirtana (Singing) and Darshana (to seeing).

Sights to visit in Simantadwipa:

Samadhi of Chand Kazi:

Nickname of Brahman Puskarini is Baman Pukur. Here is the tomb of Moulana Sirajuddin ChandKazi.

कंस यो द्वापरे चासीत स एब काजी संज्ञकः।

श्रीगौरस्तं प्रशास्याथ खक्तिमन्तमचीकरत॥

Kansa yō dbāparē cāsīt sa ēba kājī saññakah.

Śrīgaurastaṁ praśāsyātha bhaktimantamacīkarōt.

Who was Kangsa in the Dvapara yuga is now manifested as Chand Kazi. Gaurahari with his endless devotees came and ruled him to a devotee. Srimanmahaprabhu came with his endless devotee doing harinama sangkirtana just Krishna came to Mathura with his associates. He turns the barbarian Kazi into a commendable devotee by punishing him just like he did to Kansgha. Mahaprabhu planted a plumeria tree in tomb of

Chand Kazi. It is present today also as witness. Residence of Kazi here in Baman pukur. It is the manifestation of Mathura. Madhuvana is situated beside it. Although tomb of Kazi is seen on Antardwipa Parikrama nevertheless it is under Simantadwipa.

Shardanga: It is the manifestation of Shavarapalli of Nilachala. Here only Jagannatha is present in single. In the name of outrage of Raktavahu, Sri Jagannath is relishing his mellows of love single handedly letting gave up the company of brother Baladeva nad sister Suvadra. Because with brother and sister there is defection relishing of conjugal form of Love.

Meghar Chara: Mahaprabhu was going by shouting and singing the holy name. If there was advent of cloud in the sky, Gauranga ordered them to go elsewhere and the cloud goes elsewhere. That is why this place is known as Meghar Chara (wander of clouds).

Simulia: Simantani Devi and Mahadeva are present here.

Bamana Pukur: Nickname of Brahman Puskarini is Baman Pukur. It is the manifestation of Belvana of Vrindavana. Here Nilamvara Chakraborty resides. This place is known as house of maternal uncle of Mahaprabhu.

Sri Nimvaditya happen to see the Chatusana (four sons of Brahma, Sana-ka, Sanandan, Sanatana and Sanat Kumara) and become the disciple of them. Also he appeared to Gaurahari and advent the service of Lord in the mood of maids (Sakhi Bhava) and proclamation of Dvaita Dvaitavada took place as desired by Lord Chaitanya.

(3) Shree Godruma Dwipa

श्रीगोद्रुमे कीर्तनभक्तिखण्डे राधानुरागैर्लसते स गौरः।

कृष्णानुगाने पुलकाश्रुकम्पतरङ्गभाजी जयतां जगत्याम्॥

Śrīgōdrumē kīrtanabhaktikhaṇḍē rādhānūrāgairlasatē sa gaurah.

Kṛṣṇānugānē pulakāśrukampa taraṅgabhājī jayatām jagatyām.

In the field of Kirtana (singing) the Srigodruma Dwipa, Srigaurahari, who is exploring himself by singing the name of Krishna's beauty, form and name and which makes him tears in the eyes, vibrations in the

body and horripilation in the mind in the mood of Radhika. All glory to SriGaurahari.

Today is the Parikrama of the field of Singing (Kirtana). It is also known as Sri Godruma dwipa. The history behind the name Godruma as follows: In Dwapara Yuga, King of the demigods Indra begged for mercy after making sins to the lotus feet of Krishna, but he didn't become happy from the core of the heart. For peace of his mind and by the advice of god of the creation Brahma, Indra came to this place with Surabhi cow and worshiped Srigauranga with the Kirtana under a peepul tree. The Golden beauty Krishna forgives him to see that. This place is religious austerity where Surabhi cow meditated. Peepul tree is known as Dhurma and this field is known as Go = cow druma = peepul tree. i.e. Godruma dwipa. The penance place of Surabhi is also known as Surabhi Kunja. Sanada Sukhada Kunja is present here, the place of worship of Thakur Bhaktivinoda.

Gaurasundara sings and dances in the name of Krishna in in-quietude to seeing in the mood of Radha at noon. Sri Rupa Goswami gives the definition of Kirtana, “नामरूपचरितादीनामच्चऐर्भाषा तु कीर्तनम्”- “*Nāmarūpacaritādīnāmuccairbhāṣā tu kīrtanam.*” Chanting the name, beauty and characteristics of the adoration loudly is called Kirtana. Kirtana is strong accomplishment to have such origination of Love and having Krishna prema. “स सङ्कीर्त्यमानः शीघ्रमेवाभिभवत्यनुभाषयति च भक्तान्” “*Sa saṅkīrtyamānaḥ śīghramēvābhībhavatyānubhāṣayati ca bhaktān.*” – the advent of Srihari happens so quickly by chanting his name only and devotees also felt. “कीर्तनादेव कृष्णस्य मुक्तबन्धः परं ब्रजेत” “*Kīrtanādēva kṛṣṇasya muktabandhaḥ param brajēt.*” – by chanting, one quickly wins out from earthly ties and get liberation. Mahaparbhū says,

“*Tāra madhyē sarbaśrēṣṭha nāma saṅkīrtana.*

“*Niraparādhē la'ilē nāma pāya prēmādhana.*”

“Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead.”

**“Sādhusaṅga, nāmakīrtana, bhāgabata śrabāṇa.
Mathurābāsa, śrad’dhāya śrīmurti sēbana.
Ē’i pāñcēra alpa saṅgē kṛṣṇa prēmōdaya.”**

One should associate with devotees, chant the holy name of the Lord, hear Srimad-Bhagavatam, reside at Mathura and worship the Deity with faith and veneration. These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Krishna. In the conversation between Ray Ramananda and Mahaprabhu, mahaprabhu asks to Ray ramananda, “Gāna madhyē kōṇa gāna jībēra nija dharma?” Among many songs, which song is to be considered the actual religion of the living entity? Ramananda Raya replied, “Rādhākṛṣṇēra prēmakēli sē’i gūtēra marma.”- “ That song describing the loving affairs of Sri Radha and Krishn is superior to all other songs!.”

Shree Pravadhananda Saraswati also says, “गायत राधामाधबलीलाम्।कुरुत मतिं रति रञ्जितशीलाम्॥ कीर्तनं हि तत्कृपाकारणम्॥” “Gāyata rādhāmādhabalīlām. Kuruta matim rati rañjitaśīlām. Kīrtanam hi tatkrpākāraṇam.” chanting is the cause of mercy.

हरेकृष्णेत्युच्चैः स्फुरितरसना नामगणना
कृतग्रन्थीश्रेणीसुभगकटिसूत्रोज्ज्वलकरः॥
बिशालाक्षो दीर्घार्गलयुगलखेलाञ्जितभुजः
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम्॥

**Harēkṛṣṇatyuccaiḥ sphuritarasanā nāmagaṇanā
kṛtagranthīśrēṇīsubhagakaṭisūtrōjbalakaraḥ.
Bīśālākṣōḥ dīrghārgalayugalakhēlāñcitabhujah
sa caitan’yaḥ kiṁ mē punarapi dṛśōryāsyaṭi padam.**

Sri Chaitanya Mahaprabhu chants the Hare Krishna mantra in a loud voice. The Holy Name dances on his tongue as he counts his number of recitations with His effulgent hands. His eyes are large, and His long arms, which bend as He performs his pastimes, reach down to His knees. When will he again become visible before me? (Stava-mala verse 5 – Sri Rupa Goswami)

In courtship (Purva Raga)....

प्रेमच्छेदरुजहबगच्छति हरिर्नायं न च प्रेम बा
स्थानास्थानमबैति नापि मदनो जानाति नो दुर्बलाः।
अन्ये बेद न चान्यदुःखमखिलं नो जीवनं बाश्रबं
द्वित्रिण्येब दिनानि यौवनमिदं हा हा बिधे का गतिः॥

*prema-ccheda-rujo 'vagacchati harir nāyang na ca prema vā
sthānāsthānam avaiti nāpi madano jānāti no durbalāṅ
anyo veda na cānya-dukkham akhilāṅ no jīvanāṅ vāśravāṅ
dvi-triṇy eva dināni yauvanamidāṅ hā hā vidhe kā gatiḥ.*

Śrī Hari does not understand the pain of separation in prema. In fact, prema does not know anything about who is deserving of it and who is not. Kāmadeva also torments us, knowing us to be weak. It is impossible for anyone to understand another's misery. Life is so fleeting – it has no certainty – and youth remains only two or three days. Alas, alas! What kind of arrangement of Vidhātā (the Creator) is this?

*Upajila prēmāṅkura bhāṅgila yē duḥkḥapura
tātē kṛṣṇa nāhi pāna.
Bāhirē nāgararāja bhitare śaṭhēra kāja
paranārī badhē sābadhāna.*

[Srimati Radharani spoke thus, in distress due to separation from Kanta.] “Oh, what shall I say of My distress? After I met Krishna My loving propensities sprouted, but upon separating from Him, I sustained a great shock, which is now continuing like the sufferings of a disease. The only physician for this disease is Krishna Himself, but He is not taking care of this sprouting plant of devotional service. What can I say about the behavior of Krishna? Outwardly He is a very attractive young lover, but at heart He is a great cheat, very expert in killing others' wives!”

*Sakhī hē! Nā bujhiyē bidhira bidhāna.
Sukha lāgi ka'īnu prīti ha'ila biparīta gati
ēbē yāya nā rahē parāṇa.*

[Srimati Radharani continued lamenting about the consequences of loving Krishna.] “My dear friend, I do not understand the regulative principles given by the Creator. I loved Krishna for happiness, but the

result was just the opposite. I am now in an ocean of distress. It must be that now I am going to die, for My vital force no longer remains. This is My state of mind.

Kuṭila prēmā agēyāna nāhi jānē sthānāsthāna
bhālamanda nārē bicāritē.
Krura śaṭhēra guṇa dōrē hātē galē bāndhi mōrē
rākhiyāchē nāri ukāśitē.

By nature, loving affairs are very crooked. They are not entered with enough knowledge, nor do they consider whether a place is suitable or not, nor do they look forward to the results. By the ropes of His good qualities, Krishna, who is so unkind, has bound My neck and hands, and I am unable to get relief.

Yē madana tanu hīna paradrōhē parabīna
pām̐ca bāna sandhē anukṣaṇa.
Abalāra śarīrē bindhi ka'ila jbarajbarē
duḥkha dēya nā laya jībana.

In My loving affairs, there is a person named Madana. His qualities are thus: Personally, He possesses no gross body, yet He is very expert in giving pains to others. He has five arrows, and fixing them on His bow, He shoots them into the bodies of innocent women. Thus, these women become invalids. It would be better if He took My life without hesitation, but He does not do so. He simply gives Me pain.

An'yēra yē duḥkha manē an'yē tāhā nāhi jānē
satya ē'i śāstrēra bacana.
An'ya jana kāhā likhi nā jānayē prāṇasakhī
yātē kahē dhairya dharibāra.

In the scriptures it is said that one person can never know the unhappiness in the mind of another. Therefore, what can I say of My dear friends, Lalita and the others? Nor can they understand the unhappiness within Me. They simply try to console Me repeatedly, saying, 'Dear friend, be patient.'

Kṛṣṇa kṛpā pārābāra kabhu karibēna aṅgīkāra
sakhī tōra ē byartha bacana.

Jībēra jībana cañcala

yēna padmapatrajala

tatadina jībē kōna jana.

I say, 'My dear friends, you are asking Me to be patient, saying that Krishna is an ocean of mercy and that sometime in the future He will accept Me. However, I must say that this will not console Me. A living entity's life is very flickering. It is like water on the leaf of a lotus flower. Who will live long enough to expect Krishna's mercy?

Śata baṭsara paryanta

jībēra jībana anta

ē'i bākya kaha nā bicāri.

Nārīra yaubana dhana

yārē kṣṣṇa karē mana

sē yaubana dina du'i cāri.

A human being does not live more than a hundred years. You should also consider that the youthfulness of a woman, which is the only attraction for Krishna, remains for only a few days.

Agni yaichē nijadhāma

dēkhā'iyā abhirāma

pataṅgīrē ākarṣṭiyā mārē.

Kṣṣṇa a'ichē nija guṇa

dēkhā'iyā harē mana

pāchē duḥkha samudrētē ḍārē.

If you say that Krishna is an ocean of transcendental qualities and therefore must be merciful someday, I can only say that He is like fire, which attracts flies by its dazzling brightness and kills them. Such are the qualities of Krishna. By showing us His transcendental qualities, He attracts our minds, and then later, by separating from us, He drowns us in an ocean of unhappiness.

Vanshiganamritadhama also may be describable here.

तच्छैशवं त्रिभुबनाद्भुतमित्यबेहि मच्चापत्यञ्च तब मामम व्याधिगम्यम्।

तत किं करोति बिरलं मुरलीबिलासि मुग्धं मुखाम्बुजमुदीक्षितुमीक्षनाभ्याम्॥

Tacchaiśabaṁ tribubanādbhutamityabēhi

maccāpalyaṇca taba māmama byādhigamyam.

Taṭ kiṁ karōmi biralam muralībīlāsi

mugdham mukhāmbujamudīkṣitumīkṣaṇābhyām.

Oh Krishna! oh flute-player! the sweetness of Your early age is

wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful attractive face somewhere in a solitary place, but how can this be accomplished?

Tōmāra mādthurī bala *tātē mōra cāpala*
ē'i du'i tumi āmi jāni.
Kām̐hā karō kām̐hā yāna *kām̐hā gēlē tōmā pā'ō*
tāhā marē kahata āpani.

My dear Krishna, only You and I know the strength of Your beautiful features and, because of them, My unsteadiness. Now, this is My position; I do not know what to do or where to go. Where can I find You? I am asking You to give directions.

Namagane sadaruchi: (Affection in Chanting)

रोदनबिन्दुमरन्दस्यन्दिदृगिन्दीबराद्य गोबिन्द।

तब मधुरस्वरकन्ठी गायति नामबलीं बाला॥

Rōdanabindumandarasyandidrgindībarādyā gōbinda.

Tabamadhurasbarakaṇṭhī gāyati nāmābalīm bālā.

Oh Govinda! this youthful girl named Radhika is today constantly pouring forth tears like nectar falling from flowers. She is also singing Your holy name in a sweet voice.

Kirtane Asakti (Attraction to chanting)

मधुरं मधुरं बपुरस्य बिभो मधुरं मधूरं बदनं मधुरम्।

मृदुगन्धिमृदुस्मितमेतदहो मधुरं मधुरं मधुरं मधुरम्॥

Madhuraṁ madhuraṁ bapurasya bibhō
madhuraṁ madhuraṁ badanaṁ madhuram.

Mṛdugandhimṛdusmitamētadahō
madhuraṁ madhuraṁ madhuraṁ madhuram.

Oh my lord! the transcendental body of Krishna is very sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.

Sanātana! Kṛṣṇa mādhuṛyya amṛtēra sindhu.

Mōra mana sannipāti ***saba pitē karē mati.***

Duddaiba baidya nā dēya ēka bindu.

My dear Sanatana, the sweetness of Krishna's personality is just like an ocean of ambrosia. Although My mind is now afflicted by convulsive diseases and I wish to drink that entire ocean, the repressive physician does not allow Me to drink even one drop.

Kṛṣṇāṅga lāban'yapura madhura ha'itē sumadhura.

Tātē sē'i mukha sudhākara.

Madhura haitē sumadhura tāhā haitē samadhura

tāra yē'i smita jyōtsnābhara.

Krishna's body is a city of attractive features, and it is sweeter than sweet. His face, which is like the moon, is sweeter still, and the gentle smile on that moonlike face is like rays of moonshine.

Madhura haitē sumadhura tāhā haitē samadhura

tāhā ha'itē ati sumadhura.

Āpanāra ēka kaṇṭh byāpē saba tribhubanē

daśadika byāpē yāra pura.

The beauty of Krishna's smile is the sweetest feature of all. His smile is like a full moon that spreads its rays throughout the three worlds-Goloka Vrndavana, the spiritual sky of the Vaikunthas, and Devi-dhama, the material world. Thus, Krishna's shining beauty spreads in all ten directions.

Citraṁ tadētaccaraṇārabindaṁ citraṁ tadētannayanārabindam.

Citraṁ tadētadbabanārabindaṁ citraṁ tadētabapurasya citram.

हे देव हे दयित हे भुवनैकबन्धो

हे कृष्ण हे चपल हे करुणैकसिन्धो।

हे नाथ हे रमण हे नयनाभिराम

हा हा कदा नु भबितासि पदं दृशोर्मे॥

Hē dēba hē dayita hē bhubanaikabandhō

hē kṛṣṇa hē capala hē karunaikasin dhō.

Hē nātha hē ramaṇa hē nayānābhirāma

hā hā kadā nu bhabitāsi padaṁ dṛśōrmē.

O Lord ! O dearest one ! O only friend of the three worlds ! O

Krishna ! O restless one ! O only ocean of compassion! O Deva! O lover (ramana) ! O You who delight the eyes ! Oh ! When will You again be visible to My eyes? When will I receive Your darśana ?

अयि दीनदयाद्रनाथ हे मथुरानाथ कदाबलक्यसे।

हृदयं तदालोककातरं दयित भ्राम्यति किं करोमि॥

Ayi dīnadayaḍṛanātha hē mathurānātha kadābalakasyē.

Hṛdayaṁ tadālōkakātaraṁ dayita bhrāmyati kiṁ karōmi.

O You whose heart is most merciful to the wretched! O Master! O Lord of Mathurā! When will I see You again? O beloved Lord of My life, because I cannot see You, My heart has become agitated. What shall I do now?

Hē dīnadayaḍṛanātha

hē kṛṣṇa mathurānātha

kabē punaḥ pāba daraśana.

Nā dēkhi sē cāmḍa mukha

byathita hṛdayē duḥkha

hē dayita ki kari ēkhana.

अमुन्यधन्यानि दिनान्तराणि हरे तदालोकनमन्तरेण।

अनाथबन्धो करुणौकसिन्धो हा हन्त हा हन्त कथं नयामि॥

Amun'yadhan'yāni dināntarāṇi harē tadālōkanamantarēṇa.

Anāthabandhō karuṇaikasindhō hā hanta hanta kathaṁ nayāmi.

Alas, alas! O Hari! O friend of the helpless! O You who are the only ocean of mercy! How can I pass these unfortunate days without seeing You?

Tōmāra darśana binē

adhan'ya ē niśidinē

ē'i kāla nā yāya kāṭana.

Tumi anāthēra bandhu

apāra karuṇāsindhu

kṛpā kari dēha daraśana.

Conscience: The Subject of the Chanting is the holy name, holy beauty, holy characteristics etc. The more one is pure in mind, the more pure and fulfilling is his Chanting. Worship for the sake of desire is not for the sake of worship. But the Chanting done for the love of Aradhya is just and the cause of Aradhya's happiness. Even if the desire is empty, if it is not for the love of Krishna, then his kirtan is not for the happiness of the worshiper.

Krishna's servant Jeeva, for them, no desire other than Krishna's affection, corrupts their character and does not convey the spirit of a pure devotee. The person who desires something else lacks real relationship knowledge and his natural selfishness is expressed by it. The person who wants something else is considered dishonest.

An'ya kāmī yadi karē kṛṣṇēra bhajana.

Nā māgilē'ō kṛṣṇa tārē dēna sbacaraṇa.

Kṛṣṇa kahē āmī bijña ē'i mūrkhē biṣaya kēna diba?

Sbacaraṇāmṛta diyā biṣaya bhulā'iba.

If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord's transcendental loving service, they will immediately attain shelter at Krishna's lotus feet, although they did not ask for it. Krishna is therefore very merciful. Krishna says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison. 'Since I am very intelligent, why should give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'

From these stanza's statement proves that the one who desires something else is a fool and Krishna is generous to them without any reason. For example, if a woman does not serve her husband and serves another man, then she is considered dishonest, unchaste. Even if she serves her husband and serves other men, she is considered dishonest and unchaste. Again, the one who hates her husband is also called dishonest. The real husband has nothing to ask for. Those who do not serve the adored Krishna are non-devotees. Those who are haters are demons. And those who serve other gods along with Krishna's service are called unchaste. When someone engages in Lord Krishna's devotional service for the satisfaction of the senses and instead acquires a taste to serve Krishna, he gives up his material desires and willingly offers himself as an eternal servant of Krishna. Just as pure water is wicked in the guilt of a vessel, the name, quality, character of the adorable is pure but it is evil in the guilt of the

devotee's mind. His kirtan can never be pure whose mind is full of faults. Subject of the Kirtana is Krishna and necessity is Krishnaprema. Apart from these, everything else does not prove Krishna's slavery. In a word, the kirtan of the heretics is not considered as pure devotion. From ideology, dishonesty, thirst, guilt and weakness of heart are gradually made. The second intrusion from doctrine, in essence, is due to a lack of devotion to the adorable, thus entering the guilt of crime.

Other Visiting Places in Godrumadwipa.

Amghata: At the end of the chanting here, Gauranga celebrated with mango. The day you plant a mango tree with your own hands, feed the mango of that tree to the devotees.

SuvarnaVihar: In Satyayuga Subarna Sen ruled here. Although the king was pious, he was addicted to the material property and was non-Vaishnava. He did not know the identity of Navadwipa Dhama. On the advice of Narad Muni, he converted to Vaishnavism and meditated on Gaur. In a state of ecstasy, he saw the Gaurasundar with his associates in his yard. The king desirous of serving the lotus feet of Gaura and incarnated as Bushimanta Khan. The issue here is that although meditation is the main pursuit of meditation in the Satya yuga, the glorious Krishna, Krishnam's name is also chanted. That is why this field is known as field of Kirtana.

Nirsingha Palli (Devapalli): At Devapalli on the edge of the island, Lord Narsinghdev is being worshiped by Prahlad. There are some bhajan Tila of demigods in different places around here.

Harihara Skhetra: This field is the manifestation of Varanashi. Vishwanatha is relishing the nectar of Gaura Naam here. History of the form of Harihara:

एकदा शिवभक्तानां बिबादः सुमहानभुत।

समं केशवभक्तैश्च परस्परजिगीषया॥

ततस्तु भगवान् रुद्रः स्वभक्तानाञ्च पश्यताम्।

एक्यं बिष्णुगणैः कुर्बन् दधे रूपं महाद्भुतम्॥

तदा हरिहराख्यञ्च देहाद्धाभ्यां दधार सः॥

Ēkadā śibabhaktānām bibādaḥ samahānabhuṭ.

Samam kēśababhaktaiśca paraspara jigīṣayā.

Tatastu bhagabān rudraḥ sbabhaktānāñca paśyatām.

Aikyam biṣṇugaṇaiḥ kubbanan dadhrē rūpaṁ mahādbhutam.

Tadā hariharākhyāñca dēhārd'dhābhyām dadhāra saḥ.

At one time a dispute arose between Vishnu devotees and Shiva devotees about who is the best. Then Lord Rudra appeared before all the devotees in the form of a strange Harihar (Mix form of Hari (Vishnu) and Hara (Shiva)).

Chanting Conscience: Though Krishna sankirtana with all kinds of devotees on the outer side of Srīgausundar, but being busy with Raya Ramanand, Swarupa Damodara, in the mood of campaign of Radha, enjoying sweet mellows of feelings of Radha, in the mood of Radha in the inner side. For example, while there are all kinds of devotees in front of the chariot, he is accompanied by his companions Ramananda Roy and Swaroop Damodara during the chanting in a mood of Radha.

It is not possible to relish the conjugal love in front of Parents, Companions or servants. That kind of companionship is also needed for the taste of nectar of that type of devotion. That is why Nityananda did not stay with the Lord during his stay in Gambhira. Because the conduct of the Lord reveals that without a homogeneous devotee, he would not have expressed his attitude. And often he did not address himself to heterogeneous devotees, he used to restrain himself. For example, Radha was engrossed in Krishna's thoughts but never expressed herself in front of strangers. It is the convention of relishing the nectar of the mellows. Relishing the nectar of the mellows is pure and it is free from pseudo glimpse of feelings. Inward without expression. Developed rhythm without thinking with the outside.

(4) Shree Madhya Dwipa

द्वीपे तु मध्ये स्मरणाख्यखण्डे राधारसास्बादनफुल्लचित्तः ।

स्मरत्यभिक्षं रतिभूषिताङ्गः कृष्णैकलीलाचरितं स गौरः ॥

Dbīpē tu madhyē smaraṇākhyaḥkhaṇḍē rādhārasāsādanaphullacittāḥ.

Smaratyabhikṣam ratibhūṣitāṅgaḥ kṛṣṇaikalīlācaritam sa gaurāḥ.

In the field of Remembrance, Gaurasundara is remembering again and again of the character of Krishna's sweet in the variegated sentiment and relishing sentiments of Radha in the cheerful mind.

Today is the Parikrama of Madhya Dwipa. It is field of Remembrance. Sri Gaurasundara sitting lonely in the island remembering the characteristics of beloved in the mood of Radharani. The followers have piety much adoration to remembrance. The characteristics of Raga is from mind, so it is held by the meditation or remembrance. In Raya Ramananda Sambad Sri Caitanya Mahaprabhu asked, "What should all living entities constantly remember?" Ramananda Raya replied, "The chief object of remembrance is always the holy name of the Lord, His qualities and pastimes." Remembering is to connect the mind in worship. The subject of the remembrance is dearness. The conditions where some lack of dearness, there is not possible to remembrance. Krishna is the manifestation of love to Radha. Her remembrance, meditation is always beautiful. In the separation of the beloved the remembrance is always held in the mind. That is why Upanishads says, "आत्मानमिब प्रियमुपासीत" "*Ātmanamiba priyamupāsita*" Worship the soul with dearness. Sri Gaurasundara remembers Sri Krishna continuously in the sentiments of Sri Radha. Her procedure of remembrance as follows: In Gita Govinda, "रासे हरिमिह बि-हितबिलासं स्मरति मनो मम कृतपरिहासम्" "*rāse harim iha vihita-vilāsāṁ smarati mano mama kṛta-parihāsam*" "Sakhi, how amazing it is that in this festival of rāsa, Sri Krishna has abandoned me and now, with cheerful curiosity, he is relishing love in the company of other amorous young women. Even so, I continue to remember him within the core of my heart. He fills the flute in his lotus hands with a transformation of the nectar of his lips by blowing and producing a sweet expressive melody. Wishful glances from the corners of his eyes make his jeweled head dress quiver and his earrings dangle near his cheeks. I repeatedly remember his attractive dark complexion, his laughter and his humorous behavior." The mind that is devoted to worship deserves remembrance and Worthy of devotion. Radha used to remember Krishna's Pasturing of cows leela, sometimes her

leela with Krishna, sometimes leela with others. At that time, she was divided herself in many ways. In particular, he would become overwhelmed by the memory of Kunjalila. Gaurahari used to relish it in that sentiments.

Treatise of the name Madhya Dwipa
and

Place of worships of Seven sages

द्वीपेस्मिन्मध्याह्नार्कस्वरूपेण गौरहरेराबिर्भाबत्वन्मध्यद्वीपमिति भावः

Dbīpēśminmadhyāhñārkasbarūpēṇa

gauraharērābirbhābatbanmadhyadbīpamiti bhābah

Fact: Once upon a time in Satya Yuga, Hearing the strange character and quality of Gaurahari from Brahma, seven sages' line Maricha, Vasistha etc. came to Navadwipa and started worshipping and meditating about Sri Gauranga. Satisfied with their worship, Gaurahari appeared in a radiant form at noon and bestowed grace on them. That is why this island is known as Madhya Dwipa and the place of worship of seven sages is also situated there.

At one end of the island there is a field called Brahmanpuskar. Pushkar Tirtha for a Pushkar devotee Brahmin appeared in his well. The Brahmin drinks the water of that well and takes absolute satisfaction by bathing. There are high hats in the form of Kurukshetra. The demigods used to sit there and talk about the qualities of Gauranga loudly.

Naimisharanya Tirtha exists on the banks of Gomti Ganga near Harihar field. In this place Suta Goswami recites the Gaurabhadgavatam in the meeting of sages. What is necessity of reciting Gaura Bhagavata? If the mind is not dissolved by the quality of Gaur, then the joviality of Nityalila is not possible. The heart is not purified if one does not remember Gaur's leela. The mission of Gaurahari begins with the chanting of the name only when Bhagavata ends with the chanting of the name Krishna. Gaurahari is the adored deity of Sankirtan.

कृष्णवर्णं त्रिषाहकृष्णं साङ्गोपाङ्गास्त्रपार्षदम्।

यज्ञैः सङ्कीर्तनं प्रायै यजन्ति हि सुमेधसः॥

Kṛṣṇabarnaṁ tbiṣākṛṣṇaṁ sāṅgōpāṅgāstrapāṛṣadam.

Yajñaiḥ saṅkīrtana prāyaḥ yajanti hi sumēdhasaḥ.

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krishna. Although his complexion is not blackish, He is Krishna himself. He is accompanied by his associates, servants, weapons and confidential companions.”

Sages like Shaunka take refuge in Gauradhama and Naam to get love of Gauranga easily by daillance. Gaurahari has taken shelter in him saying that chanting the name is the only infallible reason for receiving love.

Conscience: Gaura's Dham is the abode of all Dhamas. Sacred places like Puskara's are secretly resides here in Navadwipa. Even today, Gaurahari is like desire tree. Even if the fans of other incarnations taste their own ideas, it is not enough. Because, our only need is to receive Krishna's love. Embarrassment at receiving something inferior than receiving love. Here Gaurasundara himself is tasting the nectar of love of aspiring Radha in the sentiments of Radha. Because Krishna himself has descended in the form of Gaur, fascinated by the way Srimati Radhika loves him best among all the devotees.

(5) Kola Dwipa

द्वीपे तु कोले पदसेबनाख्ये राधानुरागाढ्यहरिः स गौरः।

प्रकाशते कृष्णपदाब्जसेवारसं स्वभक्तेषु यथाभिनेता॥

Dbīpē tu kōlē padasēbanākhyē rādhānūrāgāḍhyahariḥ sa gaurah.

Prakāśatē kṛṣṇapadābjasēbārasaṁ sbabhaktēṣu yathābhinētā.

In the field of serving the lotus feet, Kola dwipa, Gaurasunda is relishing the serving of lotus feet of Krishna to his own devotees like an actor in the sentiments of Radhika.

Today is the Parikrama of Koladwipa. It is the field of Pada-sevana – serving the lotus feet. Laxmi achieves the Lord by serving the lotus feet only. Sri Gaurasundara here relishing the serving of the lotus feet in the mood of Radha.

Treatise of the name Kola Dwipa

Kola means Boar. In Satya Yuga, a brahmin named Vasudeva worshiped the Lord Boar. When he was anxious to see his powerful vision after liberation, he saw Varahadeva as a form of mountain. Seeing the adoration, the brahmin filled his mind. As the Lord gave him the vision as a Boar form, this island is named after Koladwipa. Lord explores himself here as a form of Mountain, so, this place is also known as Kulia Pahar. Here is the manifestation of Giriraja in the form of Mountain. Beside this place, manifestation of Bahulavana of Vrindavana is situated. The Ganga of this place is the manifestation of Manasi Ganga. Because Navadwipa is the identical to the Vrindavana and it is the combination of all sacred places.

Pada-sevana Leela: One day, while traveling in the forest with Radha's friends, Srigobinda saw a lake and smiled. When Sakhis' asked him why he was laughing, he said, "I sleep in an eternal bed in the ocean of milk." At that time Lakshi greeted my feet. The companions said, "Show us that leela." Krishna said, "If your friend greets my feet, then I can show that Narayan Leela." Radha said, "I am not Narayan's nurse, so I cannot serve Narayan". The companions said, "Radhe! If you do not agree, we will not see Narayan." Inevitably, Radha agreed for the love of her friends. Krishna remembered. Anantadeva appeared in that lake. Krishna took the form of a Quadra hands (four handed) in his body decoration and sleeps in the Lake. At the request of her friends, Radha got up and started saluting Krishna's feet like Lakshmi. The companions were overjoyed to see that form. Leela, Gaurasundara used to taste this salutation of Radha again and again. Ever or in Nikunja, Gaurasundara used to enjoy the foots salutation of the weary Krishna. Because relishing the mood of Radha is his only intention. Sometimes Gaurasundara used to enjoy this leela by acting with his associates.

Conscience: All kinds of devotees want to greet the feet of the adorable. We know this from Bhagavatam. For example, Krishna used to play various sports on the shores of Govardhana mountain in Gocharan Leela. When he was tired of playing and resting in the shade of a tree or in the hollow of a mountain, some of his friends would greet him with serving

the lotus feet, some would blow air with leaves, some would sing. Even the servants saluted his feet. Even compassionate Mother Yashoda used to serving the lotus feet of Krishna when Krishna went to sleep in the evening. In Nukunja, the Sakhi and Manjari's are used serve the lotus feet of tired Krishna, after Rasa, or travelling in the forest or in the sleeping time. Often, Sri Gaurasundara used to relish the serving of the lotus feet of Krishna by anxious Radha, in the mood of Radha. His main intend is to taste Radha's sentiments in every way. This is the sign of love. Lack of affection is seen to be lack of service. It is the taste of the beloved that makes the worshiper unique.

(6) Writu Dwipa

द्वीपेहर्चनाख्ये रितुनामखण्डे राधारसाढ्यप्रभुगौरचन्द्रः ।

श्रीकृष्णसूर्यार्चनभक्तिभावं तनोत्यभिक्षं निजबन्धुसङ्गी ॥

Dbīpērcanākhyē ṛtunāmakhaṇḍē rādhārasāḍhyaprabhugauracandraḥ.

Śrīkṛṣṇasūryārccanabhaktibhāvaṁ tanōtyabhikṣmaṁ nijabandhusaṅgī.

In the field of Archana-worship, in the sentiments of Radhika, Sri Gaurachandra is exploring himself in worshipping the Sun of Krishna with his associates like Swarupa Damodara etc.

Today is the Parikrama of Writu dwipa.

Treatise of the name Writu Dwipa

The place where the six seasons are fully adorned is known as Ritudwip. It is the field of Archana-worship Radha Kund and Shyam Kund exist here. Not far from here is Suryakund, where Radha used to meet Pran Govinda in the name of sun worship. In the field of Archana-worship, in the sentiments of Radhika, Sri Gaurachandra is relishing the worshipping the Sun of Krishna.

Circumstance: On the advice of the Purnamasi, Radha came to Radhakunda for sun worship with her friends and she used to go to Suryakunda for sun worship by wandering in the forest with Krishna, playing colors, playing Jhulan, playing in the forest, drinking honey, playing Kunjbilas, playing in water, chanting in Kunja, sleeping, flute theft and playing dice. Kundalata brought a Brahmin named Janasharma and made him worship

the sun. In fact, that Janasharma is Krishna in disguise. There were a lot of jokes. At the end of the puja, in Jatila's prayer, Bipra Krishna would judge the line of Radhika's hand and say that Rahika is very fortunate, many dangers of Ayan have been destroyed by her influence. On hearing this, Jatila untied the ring from his hand and saluted, and said, 'When you come here, you will make my daughter-in-law worship the sun.'

Cognizable: Although Radhika used to come from home to the forest to meet Krishna in the guise of worshipping the sun, her worship is not like worldly sun worship. Because Surya also bows to Radhika. There Krishna is being worshiped by Radhika as the sun and Krishna worshiped in the form of Vipra. Suryandev is here four handed as Suryanarayana. Gaurakrishna used to relish all those leelas with intimate devotees. Since the worship of Radhika is the cause of Krishna's joy and attractive to the mind. Radha's sun worship or Krishna's image worship in the hope of getting Kanta's company, fascinates Krishna. As in Lalita Madhava Nataka , in 7th act, Seeing the image of Krishna in Nava Vrindavan, Madhumangal said with great humor, "What a surprise! I got my beloved back after a long time". He looked at Krishna and said, "Friend! Which impassioned devotee has worshiped this idol?"

Krishna said, "Friend, have you noticed well? It is very clear that, her weak limb has fainted while giving this garland to the idol being too busy and this sandalwood in idol is divided into two parts, it is seen that her eyes were filled with water while painted the sandalwood. Tilak is drawn in a crooked way on this idol, which means that her hand was vibrating while drawing Tilak. However, there is a lot of love in his service."

Then, to feel the beautiful sweetness of Radha's meeting, Krishna removed the idol and stood like an idol himself. After a while, Radha came and started worshipping the idol. Radha, seeing the form of the idol, said with excitement, "Aha! What a wonderful beauty of this idol. It is as if I am really looking at Madhav."

Krishna also considered Radha as an idol and said with great joy and amazement, "What a surprise! Who is this kalpalata? She is what is attracting my mind". He looked again and said nicely, "Alas! Alas! Is this

my life, that Radha?” Radha, meanwhile, looked at Krishna’s face and said, “What a pain! What a pain! Am I fascinated by anxiety? That I thought the idol was my dearest Govinda.”

Floating in tears, he folded his hands and said, “Oh reflection! Padmalochan, whose reflection are you, is he well?”

As described in Sangitadamodara, in Purvaraga phase, Radharani used to worship the idol of Sri Krishna. Worship is to serve the beloved. That is why the dearest Krishna is worshipable. The dearest is the best worshipable. His service is the best. Krishna himself became fascinated by the service of Krishna’s beloved Radhika, and Gaurahari relishes that feeling. Someone said that worship by mantra is worship in the way of law (VidhiMarga). But the passers-by of Ragamarga serve the adored by faith. The predominance of worship (archana) is recognized as love.

Sādhusaṅga, nāmakīrtana, bhāgabata śraḇaṇa.

Mathurābāsa, śrad’dhāya śrīmūrtisēbana.

One should associate with devotees, chant the holy name of the Lord, hear Srimad-Bhagavatam, reside at Mathura and worship the Deity with faith and veneration.

Sakala sādhana śrēṣṭha ē’i pañca aṅga.

Kṛṣṇa prēma janmāya ē’i pāñcēra alpa saṅga.

These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Krishna.

Prithu maharaja is famous for worship. He achieved the lord by worshipping (Archana). Although worshipping of Radhika is better than worshipping of Prithu maharaj.

Other visiting places in Ritu dwipa.

Champahati: It is the manifestation of Khadira vana. Here Dwija Baninatha is worshipping Gaura Gadadhara.

[Past times of Dwija Baninatha: In Satya Yuga, an old Brahmin lived here. He used to worship Radhagobind with Champak flowers every day. His heart would be filled with joy by meditating on twin idols of Radha Gobinda. Affectionate to Devotees, Krishna, satisfied with his devotion, wished to visit him. One day while the Brahmin was meditating on his deity, Krishna appeared to him in Champak

(white) complexion. The Brahmin became desperate to see the glorious color of Krishna. Why Krishna took such a colour? not knowing his reason, wept and expressed his sorrow at Krishna's feet. Krishna then told the Brahmin the secret of his glorious incarnation as Guara and in Kali he will be revealed in this form, he said. He became more anxious to know about Krishna's Gouranga incarnation in Kali. The deity knowing his mind said, "Don't be so anxious. Soon after the beginning of Kali, I will appear as his son in the house of Jagannath Mishra in Navadvipa. At that time, you too will appear as a Brahmin in the village of Champahati and you will see me like this constantly. Saying this, Krishna disappeared. The Brahmin also appeared in the Brahmin house in due time in the form of Dwij Baninath. She was Kamalekha Sakhi in Krishnalila.]

It was here that Joydev and Padmavati used to worship Radhamadhava with Champak flowers. During the puja, he would be very satisfied to see Radhakrishna's leela in the Khadir forest.

Samudragarh: Samudragarh is located on the border of this island. The king Samudra Sen ruled here. He was a devotee of Krishna. He wanted to see Krishna in his kingdom. Incidentally, Bhima of the Pandavas appeared here to conquer the kingdom. The king judged, "If I can scare Bhima, then Krishna must come here." Thinking this, he started fighting with Bhim. Krishna appeared immediately as soon as he remembered Krishna for fear of Bhima in war. The king saw him and began to praise him. Krishna also showed him the monastery of Yugala Kishora in Kumudban out of devotion. Shortly afterwards he saw Gaurahari chanting. The king's heart was filled with joy at seeing this. Even today, in the hope of getting the footsteps of Gauranga, Samudra Sen Raja came here with Ganga.

(7) Janhu Dwipa

श्रीजन्हुद्वीपे खलु बन्दनाख्ये राधानुरागाभिनयाभितृप्तः।

आस्बादते बन्दनभक्तिमुच्चैः स्वरूपगीतानुगतिप्रकाशैः॥

Śrījahnudbīpē khalu bandanākhyē rādhānūrāgābhinayābhitr̥ptaḥ.

Āsbādatē bandanabhaktimuccaiḥ sbarūpagītānugatiprakāśaiḥ.

In the field of praising, Sri Janhudwipa, Sri Gaurachandra is rel-

ishing in the full flow, the praising of devotional service by Swarupa Damodar in the axonemal mood of Srimati Radharani.

Treatise of the Name of Janhu Dwipa

It is the meditation land of Janhu Muni, that's why this island is known as Janhu Dwipa. It is the field of Vandana- praising. Here, Gaurahari observing the praising in the sentiments of Radha. Although in conjugal love praising is not possible between hero and heroine. However, sometimes in desperation, the heroine worships, prays, etc. in misery. We can know it from the Krishna Karnamrita.

मयि प्रसादं मधुरैः कटाक्षैर्बर्षिनिनादानुचरैर्बिधेहि।

त्वयि प्रसन्ने किमिहापरैर्नस्त्वय्यप्रसन्ने किमिहापरैर्नः॥

Mayi prasādam madhuraiḥ kaṭākṣairbbanśininādanucarairbbidhēhi.

Tbayi prasannē kimihāparairnastbayyaprasannē kimihāparairnaḥ.

O Krishna, kindly bestow Your mercy upon me through Your sweet sidelong glances, which are accompanied by the sound of Your flute. When You are pleased with me, there is no harm if others are not. But if You become displeased, even if others are pleased, what is the use?

Radha saluted on the way to pick flowers. E.g. ब्रजेन्द्रनन्दन बन्दनं ते मार्गं देहि मोहन— (*Brajanandana bandanam tē mārgam dēhi mōhana*)- O Brajendrananda! Allure! You give way. I salute you. However, the worship of the witty beloved belongs to the love ritual. Praising the deity with folded hands is called Vandana. It is true that Radhika praises the virtues of Krishna but it is not like a respected servant. Ever or in the state of separation, he visits the beloved with anguish and in misery.

निबद्धमुर्द्धाञ्जलिरेष याचे निरन्ध्रदैव्योन्नतिमुक्तकण्ठम्।

दयानिधे देव भदत्कटाक्ष दाक्षिण्यलेशेन सक्रोन्निषिञ्च॥

Nibad'dhamūrd'dhāñjalirēṣa yācē nirandhradain'yannatimuktakaṇṭham.

Dayānidhē dēba bhabaṭkaṭākṣadākṣiṇyalēśēna sakroṇṇiṣiṇca.

O Deva! O Ocean of Mercy! With folded hands raised to my head, I humbly offer this prayer to You: please, just once, shower me with Your merciful sidelong glance.

Mastakē añjali bāndhi

ē'i duṣṭajana kāndi

niṣkapaṭa dain'ya muktasbarē.
Phukāri phukāri kayā *ōhē dēba dayāmaṃya*
dākṣiṇya prakāśi atahparē.
Kṛpādr̥ṣṭi ēkabāra karaha siñcana.
Taḇē ē janēra prāṇa ha'ibē rakṣaṇa.

The implication is this, Radha is made with pure love of devotion to Krishna. She does his best for Krishna's happiness. She makes beloved to relish all kinds of devotional nectars. Krishna also wanted to taste various devotional sweets from Radha.

Kṛṣṇabāñchāpūrtirūpa karē ārāadhanē.
Ata'ēba rādhikā nāma purāṇē bākhānē.

Her worship [aradhana] consists of fulfilling the desires of Lord Krishna. Therefore, the Puranas call Her Radhika. Witty love relishes the nectar of praising from the beloved. Radhika always prays to Krishna in union and separation. Therefore, it is reasonable for her to offer devotional prayers.

Other Visiting Places in this island

Jannagar: It is the worship place of the sage called Janhu. On her way to the sea, Ganga Devi was coming to Navadvipa and taking away Janahu Muni's Kashakushi. Muni got angry and drinks the Ganga, who is appeared from the lotus feet of Vishnu in a moment. Meanwhile, Bhagiratha was frightened not to see Ganga. When he came to Navadvipa, he found out everything and praised Muni and asked for Ganga. Satisfied with his praise, Muni ejected the Ganges with his right ear. That is why the Ganges has become another name Janhabī. As stated in Padma purana patal khanda chapter 54 verse no 40.....

बैशाखशुक्लसप्तम्यां जाह्नवी जह्नुना पुरा।
क्रोधात्पीता पुनस्त्यक्ता कर्णरन्ध्रात् दक्षिणात्॥
Baiśākhaśulkaśaptamāṃ jāhnabī jahnnunā purā.
Krōdhāt pītā punastyāktā karṇarandhrāttu dakṣiṇāt.

At one time Bhishma came to this new island and bowed and worshiped Janhu Muni with the knowledge of his grandfather and learned

many religions from him.

Vidyanagar: This Vidyanagar exists within the island of Janhu. Here all the Vidyas (Knowledges) reside. Here Vrihaspati, the guru of the demi-gods, appeared as Basudev Sarvabhaua Bhattacharya. Brahma, the creator of the world, also appeared as his husband of the sister as Gopinath Acharya. By chance, Bhattacharya was a scholar of the meeting of Maharaja Prataprudra at Nilachal. Mahaprabhu rescued him and showed him his six handed manifestation.

In question: The subject of worship of others is different but the subject of worship of Gaurahari is Radhaballav. The nectar of devotion is the subject of his relishing and giving. In this work he is the great Generous, the great benefactor, the great refuge. This island is the manifestation of Vadravana. Krishna used to perform leela in this forest in the guise of Bhadravan. Gaurasundara also used to enjoy this leela by performing it.

(8) Mododruma Dwipa

क्षेत्रे तु मोदद्रुमनाम खण्डे राधारसास्बादनमतगौरः ।

श्रीकृष्णदास्यैकरहस्यमुच्चैः प्रकाश्य मोदं बितरत्यभीष्टम् ॥

Kṣētrē tu mōdadrumanāma khaṇḍē rādhārasāsbādanamattagaurah. Śrīkṛṣṇadāsyāikarahasyamuccaiḥ prakāśya mōdam bitaratyabhīṣṭam.

In the field of Servitude, the Srimododruma Dwipa, Gaurahari relishing the sentiments of Radhika, specially sentiment of being in service to Krishna and exploring the enjoyment repeatedly.

Treatise of the Name of Mododruma Dwipa

युद्धबीपस्य द्रुमतले राम कृष्णबिषयकलीलाः संस्मृत्य मोदमाप्तवान् तस्मात्तत्तु मोदद्मतया प्रसिद्धम् । (*Yaddbīpasya drumatalē rāma kṛṣṇa biṣayaka līlāḥ sansmṛtya mōdamāptabān tasmāttattu mōdadrumatayā prasid'dham*) Under the trees of this Island under which Ramchandra was immersed in the Servitude of Krishna's leela is known as Modadruma Dwipa. Or, the island under which the Gaurahari immersed in the Servitude of Krishna is known as Modadruma Dwipa. It is the field of Dasya (Servitude). Sri Gaurahari relishes the devotion of Servitude to Krishna in the mood of

Radha. The servitude of radha is the intended and tasteful to Krishna. Because the service of Radha fascinates his mind more than the service of millions of slaves, friends, parents.

Conscience:

दास्यन्तु राधिकायार्बै सर्बथा कृष्णसौख्यदम्।

सख्यन्तु सर्बथा तस्याः कृष्णानन्दबिबर्धनम्॥

बात्स्यज्ज्वैव हरेर्नित्यमनन्तसुखकारणम्।

कान्तस्तत्र परानन्दसौख्यसागरबर्द्धनम्॥

Dāsyantu rādhikāyārbai sarbathā kṛṣṇasaukhyadam.

Sakhyantu sarbathā tasyāḥ kṛṣṇānandabibardhanam.

Bāṭsyāñcaiba harērnityamanantasukhakāraṇam.

Kāntastatra parānandasaukhyasāgarabardhanam.

The servitude of the Radhika always creates happiness to Krishna. Even Her company brings joy to the beloved. Caring of Radhika brings lots of joy to Krishna because it increases the sea of enjoyment and happiness. Servitude is the base of all kind of devotion. The service of the adorable as a servant is the servitude devotion. Radhika devotes her body also to the serve beloved Krishna. Listening, Chanting is the qualities of all the various types of senses. Yet the bondage of this devotion is the name of Servitude devotion for a particular sense.

It is like parts of other devotional features. The word 'Bhakti' is generated from the verb 'Bhaj'. Bhaj means to serve someone. But mainly, Servitude devotion is to do the intended work of worshiper for the servant.

If organ-worship is intended to be adored, then donating it also increases the radiance of the servant. In the conjugal form of divine love, the surrender of the body of the lover to the beloved is also the best servitude. The function of the ear is to Listen, the function of the tongue is to chant, the function of the mind is to remember, the function of the hand is to serve the lotus feet, Archana- the worship is the function of the body, hand and mind also. In Shravan (listening) needs ear, in Kirtana (Chanting) needs tongue, in Smaran (remembering) needs the mind, in

Padasevana (serving the lotus feet) needs hands, in Atmanivedan (total surrendering) you need your everything. सर्वाङ्गिरभिबन्दनम् ; *Sarbāṅgair-abhibandanam* The use the all body, mind and everything that a devotee has to serve the lord is called Atmanivedana (total surrender). It is the best servitude of the servant of the lord. The thinking of a servant is like as follows:

अहं हरे तब पादैकमूल दासानुदासो भवितास्मि भूयः।

मनः स्मरेतासुपतेर्गुणानां गृणीत बाक्कर्म करोतु कायः॥

Ahaṁ harē taba pādaikamūladāsānudāsō bhabitāsmi bhūyaḥ.

Manah smarētāsupatērguṇānāṁ grṇīta bākkarm'ma karōtu kāyaḥ.

The living entity is Your eternal servant, but by the misuse of his free will, he has forgotten his position of eternal servitude. Consequently, he is caught in the snare of the illusory energy and endures many kinds of afflictions in this material existence. Moreover, the desire to become the servant of Your servant can only be fulfilled by the causeless compassion of guru and Vaishnavas. This mood of servitorship can only be obtained by performing bhakti. O Lord, please bestow such mercy upon me that in my next birth, I may obtain the opportunity to exclusively serve the servants who have taken shelter of Your lotus feet. May my mind always remember Your all-auspicious qualities, may my speech always chant the glories of these qualities, and may my body always remain engaged in Your service.

Chinu taba nityadāsa

galē bāndhi māyāpāśa

sansārētē pā'inu nānā klēśa.

Ēbē punaḥ kari āśa

hayē taba dāsēra dāsa

bhaji pā'i taba bhaktilēśa.

Prāṇēśbara taba guṇa

smaruka mana punaḥ punaḥ

taba nāma jihbā karuka gāna.

Karadbaya taba karma

kariyā labhuka śarma

taba padē saṁpinu parāna.

भबन्तमेवानुचरन्निरन्तरः प्रशान्तनिःशेष मनोरथान्तरः।

कदाहमैकान्तिकनित्यकिङ्करः प्रहर्षयिष्यामि स्वनाथजीबितम्॥

***Bhabantamēbānucarannirantarāḥ praśāntaniḥśēṣa manōrathāntarāḥ.
Kadāhamaikāntikanityakiṅkaraḥ praharṣayisyāmi sbanāthajībitam***

All mental creations and desires are alleviated, and the mind pacified by uninterrupted service to You. When will I be designated as Your eternal servant? When will I be radiant with joy, having obtained such a competent master as You?

Servitude is also present in the conjugal devotion. The servitude of the friends is always better than the servitude of the general servants. As well as the caring of the parents is better than the friends. But the servitude in conjugal love is the best among all types of devotees. In conjugal from of devotion Srimati asking...

***Yē kālē bā sbapanē dēkhiṇu baṁśībadanē
sē'i kālē ā'ila du'i bairi.***

***Ānanda āra madana hari nila mōra mana
nā dēkhitē pā'īnu nētra bhari.***

Whenever I had the chance to see Lord Krishna's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Krishna to the full satisfaction of My eyes.

***Punaḥ yadi kōnakṣaṇē karāya kṛṣṇa daraśana
tabē sē'i kṣaṇa ghaṭi pala.***

***Diyā mālyacandana nānāratna ābharaṇa
alaṅkṛta karimu sakala.***

If by chance such a moment comes when I can once again see Krishna, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments.

कपिपतिर्दास्ये (Kapipatirdāsyē) Bhakta Hanuman achieves Sri Ramachandra on his servitude. That is why Hanumana is present here in this island with with Ramachandra. This island is the manifestation of Ayodha.

Especial Conscience: Sri Gaurahari always immersed himself in devotion of the mood of separation. That is why his servitude devotion is like of

devotional chanting. So, Gaurahari relishes the devotional nectar of servitude in the form of chanting.

Gaura Dhaam is combination of all dhaams. That is why all the incarnations of Krishna comes here with their respective devotees. This island is also the manifestation of Vandira Vana of Vrindavana. Vandiravata is very dear to Krishna. Under this tree he plays various types of Leela in the mood of Friendship. Sri Ramachandra tasted the nectar of the quality and diversity of the Leela of Sri Gaura and Krishna with his wife Sita devi in this island.

Other visiting places in this island.

The residence of the Saranga Murari: In this place Sripad Sareanga Murari meditates the Gaura Leela secretly. on the request of Sri Mahaprabhu he raises a dead person and gives him mantra initiation on the way to the taking bath at Ganga.

Ramamitra Guhyak was born in this island in a Brahmins Family. He was too the council of Sri Gauranga. The incarnation of Vyasadeva Sri Vrindavana Dasa Thakura is also appeared in this island. Earlier he appeared in Samamtapanchak island as Krishna Dwaipayana Vedavyas.

Matapur/ Mahatpur: It is the manifestation of Kamyavana. The five pandavas resided here for someday to get the mercy of Gauranga.

Vaikunthapur/ Narayanpur: It is the manifestation of Nisreyasavana of Vaikuntha. Sri Narada Muni and the Vaikunthanatha were become glad here to see the Gaurahari. Beside this place the Ganga is flowing in the form of Viraja of Vaikuntha.

Decision: Gaura Krishna is combination of all incarnations. His place Navadvipa is also the combination of all sacred places of the universe. That is why in Navadvipa Dhaam all types of sacred places is available with their associates.

(9) Rudra Dwipa

द्वीपे तु रौद्रे बरसख्यभक्ति क्षेत्रेपि राधानुरसाढ्यगौरः ।

कृष्णैकनर्मादिरसं प्रकाशय जयादिभिः स्वादत उन्मादाक्षः ॥

Dvīpē tu raudrē barasakhyabhakti kṣētrēpi rādhānurasāḍhyagaurah.

Kṛṣṇaikanarm'mādirasaṁ prakāśya jayādibhiḥ sbādāta unmadākṣaḥ.

In the field of friendship devotion, the Sri Rudra Dwipa, Gaurchandra, Krishna's friend, Narma sakha, etc. who is full of Radhika's affection, is immersed in the taste by expressing nectar of friendship devotion (Sakhya Bhava). His eyes are like crazy while singing the glory of Krishna.

Treatise of the Name of Sri Rudra Dwipa

It is the worship land of various Rudras' (Shiva), that's why this island is known as Rudra Dwipa. It is the field of Friendship devotion. Eleven Rudras' are immersed in the name of Gaurachandra to get the Prema Bhakti. "Ye Gaurengera naam laya tara hay premadaya"-he, who takes the name of Gauranga, achieves the absolute love of devotion easily. Rudra is friend of Krishna. In Bhairavatantra, it described that, In the auspicious Kartika on the day of Dipavali Krishna danced with his friends. Seeing this, Rudra splited himself into two bodies to dance with them. One Part continuing to see and another one started to dance with Krishna in the form of Gopala. In this island the Rudra is immersed in the name of Gaura like this. Gaura Krishna is relishing the nectar of friendship devotional service of Srimati Radhika.

Judge:- friendship of conjugal mates is better than the friendship of the friends. Radha enjoys friendship with Krishna and even addresses him as Sakha. As stated in Bhagavata.

हा नाथ रमण प्रेष्ठ क्वासि क्वासि महाभुज।

स्दास्यास्ते कृपणया मे सखे दर्शय सन्निधिम्॥

Hā nātha ramaṇaprēṣṭha kbāsi kbāsi mahābhuja.

Dāsyāstē kṛpaṇayā mē sakhē darśaya sannidhim.

O My Lord, O My husband, O most dearly beloved! O mighty-armed Lord! Where are You? Where are You? O my friend, reveal Yourself to Your maidservant, who is very much aggrieved by Your absence.

As stated in Gopigita...

ब्रज जनार्ति हन बीर यन्तितः निजजन स्म्य द्दशनस्मित।

भज सखे भवत्किङ्करी स्म नो जलरुहाननं चारु दर्शय॥

vraja-janārti-han véra yoñitāà nija-jana-smaya-dhvaàsana-smita.

bhaja sakhe bhavat-kūkaréu sma no jala-ruhānanaa cāru darçaya.

O You who destroys the sorrows of the residents of Vraja; O best among heroes, the beam of whose mere smile shatters the pride of Your near and dear ones, which arises from good fortune, and from the sulky mood (?) arising from that pride. O dear friend, please fulfill the desire of Your maidservants. At least this once, kindly show us helpless girls Your attractive lotus face and make us happy.

Mystery: The service to the conjugal love is servitude, addressing like sakha is friendship, exploration of affection is like parental love and above all in conjugal union explores the absolute Madhurya. Eating together, sleeping together, playing together, fighting according to the time on the shoulders, these are the work of friends. Radha used to make Krishna enjoy the same way by visiting Krishna's friendship with his friends in the forest. Krishna is also liking the company of the Radhika and by chance it happens also. In bhandira vata Krishna relishes the nectar of the devotion of Wrestling with Radhika. The name of the wrestling is Pranayavarana (welcoming of love). Significance is that even doing wrestling with his friends he is not satisfied until doing wrestling with his beloved Radhika. This satisfaction is unique. In chatravana, when Krishna become king, Radharani was inaugurated as Maharani by her sakhis and she was ordered to stand beside Krishna in the advice of the Pournamasi. And then If the mind was dirty with giving and taking, war would start in a secluded forest. The place is known as Ranabari. Radha sometimes climbing in the shoulder of Krishna in the mood of absolute love. (Rasakrantavallabha).

न पारेयहं चलितुं नय मां यत्र ते मनः। एबमुक्त्वा प्रिया,ह स्कन्धमारुह्यतामिति।
ततश्चान्तर्दधे कृष्णः सा बधून्बतप्यत्। (*Na pārayēham calitum nayā mām yatra tē manah. Ēbamuktā priyāmāha skandhamāruhyatāmiti. Tataścāntardadhē kṛṣṇaḥ sā badhūranbatapyata*)

My dear most Krishna, You are worshiping Me and giving up the company of all the other gopis who wanted to enjoy themselves with You.” Thinkinglike this, Srimati Radharari considered Herself Krishna's most beloved gopi. She had become proud and had left the rasa-lila with Krish-

na. In the deep forest She said, “My dear Krishna, I cannot walk any more. You can take Me wherever You like.” When Srimati Radharari petitioned Krishna in this way, Krishna said, “Just get up upon My shoulders.” As soon as Srimati Radharari began to do so, He disappeared. Srimati Radharari then began to grieve over Her request and Krishna’s disappearance.

Sometimes in Radhakunda or in Yamuna Radharani does water wrestling with her sakhis, Krishna is also joins them. As stated in Chaitanya Charitamrita...

Paṭṭabastra alaṅkāre

samarpiyā sakhī karē

sūkṣma śukla bastra paridhāna.

Kṛṣṇa la’iyā kāntāgaṇa

ka’ila jalābagāhana

jalakēli racila suṭhāma.

All the gopis entrusted their silken garments and ornaments to the care of their friends and then put on fine white cloth. Taking His beloved gopis with Him, Lord Krishna bathed and performed very nice pastimes in the water of the Yamuna.

Sakhi hē! Dēkha kṛṣṇēra jalakēli raṅgē.

Kṛṣṇa matta karibara

cañcala karapuṣkara

gōpīgaṇa kari nija saṅgē.

My dear friends, just see Lord Krishna’s sporting pastimes in the water. Krishna’s restless palms resemble lotus flowers. He is just like a chief of mad elephants, and the gopis who accompany Him are like she-elephants.

Ārambhila jalakēli

an’yōn’yē jala phēlāphēli

huṛāhuṛi barṣē jaladhara.

Sabē jaya parājaya

nāhi kichu niścaya

jala yud’dha bāṛila apāra.

The sporting pastimes in the water began, and everyone started splashing water back and forth. In the tumultuous showers of water, no one could be certain which party was winning and which was losing. This sporting water fight increased unlimitedly.

Barṣē sthira tarīṭ gaṇa

siñcē śyāma nabaghana

ghana barṣē tarīṭ uparē.

Sakhīgaṇēra nayana

tr̥ṣita cātakagaṇa

sē'i amṛta sukhē karē pānē.

The gopis were like steady streaks of lightning, and Krishna resembled a blackish cloud. The lightning began sprinkling water upon the cloud, and the cloud upon the lightning. Like thirsty cataka birds, the eyes of the gopis joyously drank the nectarean water from the cloud.

Prathamē yud'dha jalājali

tabē yud'dha karākari

tāra pāchē yud'dha mukhāmukhi.

Tabē yud'dha hṛdāhṛdi

tabē ha'ila bādābādi

tabē ha'ila yud'dha nakhānakhi.

As the fight began, they splashed water on one another. Then they fought hand to hand, then face to face, then chest to chest, teeth to teeth and finally nail to nail.

Although he enjoyed fighting with his friends, Krishna enjoyed fighting with his friends, especially Radha. Mahaprabhu relishes all these nectarine Leela with Swarupadamodar and Raya Ramananda. It is pertinent to know that sometimes Krishna plays in Radha's lap as a child. The implication is that even though he enjoys Batsalya with his parents, the king of enjoyment, Krishna does it with beloved. In the same way, even though he enjoys his friends, he does the same with his sakhis and Gaurasundar relishes it again and again. Even if he relishes the nectar of love again and again, his relishing is not satisfied.

Ki adbhuta prēmēra caritra!

Śata śata āsbādanē

tripta nāhi haya manē

āsbādana tarē karē matta.

What a strange is character of love! Hundreds of tastes do not satisfy the mind, the mind is anxious to taste more.

Dēkhilā'ō darśanāśā

śunilā'ō śrutipipāsā

punah punah bārē nirantara.

Kācha thēkē'ō hāhutāsa pētē karē abhilāsa
dukha khēda bārē anibāra.

The thirst for hearing is not quenched even after seeing and hearing the hope of seeing, but again and again that desire grows more and more.

Yēbā haya prānadhana tānrē mānē an'ya jana
tānra lāgi karayē prārthanā.

Kōti nētra daraśanē kōti karna śrabanē
kōti hasta sēbāna kāmanā.

That loved one seems to be someone else and keeps praying for the visit of the loved one. Even if he sees with one crore eyes, hears with one crore ears, even if he serves with one crore hands, he desires more.

Kōti mukha guna gānē kōti mana padadhyānē
kōti nāsā saurabhē yācaya.

Kōti śarīra sangamē kōti mastaka pranāmē
kōti pada dhāma carē cāya.

Even if one sings the glory of glory with one crore mouths, even if one thinks of the beloved with one crore mind, even if one smells the fragrance of the beloved with one crore nose, one is not satisfied. He wants more. Even if he has intercourse in crores of bodies, even if he bows with crores of heads, even if he walks on crores of feet, he wants more.

Nirupama prēma yāhā ē'i anubhaba tāhā
trishna śānti kabhu nāhi haya.

Ihā dēkhi krishna manē lōbha uthē āsbādanē
tānra lāgi yatana karaya.

It is an example of unparalleled love. This is the kind of feeling of love. Thirst is never satisfied. Krishna, seeing the strange nature of this love, became thirsty, became greedy to taste and tried accordingly.

Sē'i krishna gaurarūpē abatari nabadbīpē
rādhābhāba karē āsbādana.

Punah punah āsbādanē tripti nāhi pāya manē

utkanthāya karē tāhā pāna.

That Krishna descended to the Navadwipa in glorious form, in golden complexion for relishing the nectar of the sentiments of Radha. Even after relishing it again and again, he did not get satisfaction in his mind and started drinking more nectar of the divine love out of anxiety.

*Sādhaka gaurāṅga sanē thāki sbarūpēra ganē
rūpānuga hayē anuksana.*

*Ē'i rasa anupāna kara sadā matimāna
gōbindadāsēra nibēdana.*

Drink this nectar of devine love immediately with such a pious gouranga, from the count of Swarup, becoming Rupanuga. This is the statement of Govindadas.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

श्रीगौरधामस्य बैशिष्ट्यः (Features of Sri Gauradhama)

*Sarba abatāra līlā karē gaurarāya.
Tātē sarba abatāra bhāba rasa bhāya.*

This Gouranga incarnation is a combination of all incarnations. It contains the thoughts and nectar of all incarnations.

*Yathā kṛṣṇadhāma haya sarbadhāmamaya.
Tathā gauradhāmē sarbadhāma birājaya.*

Just as the dhama of Krishna is the combination of all dhams, so is the dhama of Gouranga the combination of all dhams.

*Śarabhāṅgā śabarapallī śrīnīlācala.
Tathā baisē jagannātha chāṛi bhagni bala.*

Sharbhanga Shabarpalli is the manifestation of Srinilachal Dham. Here Jagannath is left alone leaving his sister Subhadra and brother Baldev.

*Mōdadrumē baisē rāma brajarasaraṅgē.
Brahmā śiba bṛhaspati śiṣyagaṇa saṅgē.*

Ramchandra is sitting in the moddrum just to taste the nectar of Vraja. He is accompanied by Brahma Shiva Vrihaspati and his disciples.

Dēbapallī haṃ śrīmannṛsinhēra dhāma.

Tathā gaura rasa raṅgē karayē biśrāma.

Devapalli is the abode of Srimannarsingh. There he rests and tastes Gaur rasa.

Biśrāmēra chalē karē gauradhāmē bāsa.

Gauradhāmē basi karē brajarasa prāsa.

After killing Hiranyakashipu, he lived in Gaurdham in the name of resting and tasted Braja Rasa.

Sarba abatāra, nija nija bhaktasanē.

Brajarasa āsbādana karē nirajanē.

And all the incarnations sit in solitude with their respective devotees and relishes the nectar of braja here.

Sē'i abatāra āra bhaktagaṇa.

Nijamūla saṅgē karē rasa āsbādana.

That incarnation and the devotees tasting the nectar of love with their roots.

Śāntamunigaṇa brajē brkṣādi rūpētē.

Kṛṣṇa madhurimāsbāda karē bhālamatē.

The calm sages taste Krishna sweetly in the form of trees in Braja.

Abatāra dāsagaṇa kṛṣṇadāsa sanē.

Kṛṣṇadāsa madhurimā karē āsbādanē.

The slaves of the incarnation, with the Krishnadasa, taste the sweetness of Krishna's slaves.

Abatāra bandhugaṇa śrīdāmādi sanē.

Sakhyamādhuryyādi rasa karē āsbādanē.

The incarnation, with friends like Sridamadi enjoy the sweetness of friendship devotion.

Abatāra pitāmātā nandādira sanē.

Kṛṣṇa bātsalya mādhyaya karē āsbādanē.

Avatar, in the year of parents Nanda and Yashoda, Krishna tastes Batsalya Rasa sweetly.

***Abatāra patnīgaṇa anśinī gōpīsanē.
Śṛṅgāra mādhyaya rasa karē āsbādanē.***

The incarnations, the wives of Gopi's companions, taste the sweetness of the horns in Gopi's sringara rasa.

***Gōpīdbārē lakṣmī karē kṛṣṇasaṅgāsbāda.
Tadrūpa mahiṣī pāya kṛṣṇasaṅgāhlāda.***

Just as Lakshmi relishes Krishna's company with the help of Gopi, in the same way Krishna's wives enjoy Krishna's company.

***Kṛṣṇa yabē nija rasāsbādē karē mati.
Abatāra gaṇa tabē tātē karē rati.***

When Krishna himself wants to taste his own lilaras, then all the other incarnations come and stay in Krishna.

***Sē'ikālē abatāra, bhaktagaṇa āra.
Yōgyabhābē brajarasāsbādē ataḥpara.***

At that time, the other incarnations and their devotees can understand the incomprehensible rhythm of Braj.

***Abatārīra dēhē haya abatārasthiti.
Dēhē thāki āsbādaya braja rasāmṛti.***

The one who is the origin of the incarnation, another incarnation incarnates in his body. From that body tastes the nectar of Braj.

***Kṛṣṇera pratijñā ē'i śāstrera bicāra.
Saba la'iyā karē māyāpurētē bihāra.***

The decision of the scriptures is that Krishna has promised that he will go to Mayapur with everyone.

***Gaura abatārē haya prēma bitaraṇa.
Sē'i lōbhē bhaktarūpē abatāragaṇa.***

In the incarnation of Gaura, nectar of the divine love is distributed, in that greed the incarnations have come here as devotees.

***Abatāra bhakta yata dēbasid'dha āra.
An'ya yuga bāsī karē gauṣē abatāra.***

Demigods, Siddhas, Charans, sages, etc., incarnations of other ages, devotees have also descended in Gauravana.

Bhaktabhābē kṛṣṇa nija prēmāsbāda karē.

Abatāra ādi saba bhaktabhāba dharē.

Lord Himself is tasting the nectar of love by promising the feeling of a devotee here. So, other incarnations, devotees have also come here with devotion.

Madhulōbhē padmabanē milē bhṛṅgagaṇa.

Gaura abatārē tathā sabāra milana.

For example, in the lotus forest, bees come together in search of honey, just as in the incarnation of Gaur, everyone comes together.

Kṛṣṇaprēma kṛṣṇādi sabāra prayōjana.

Kṛṣṇaprēma binā byartha adhan'ya jībana.

Everyone needs Krishnaprem, even Krishna. Without the wealth of prema, life is wretched and useless.

Abatāra ādi saba prēmēra pratyāśī.

Sēkārāṇē hayā tārā nabadbīpabāśī.

All the other incarnations are expecting the nectar of love, that is why they have come to the Navadwipa and settled there.

Nabadbīpē prēmachattra khulē gaurarāya.

Prēmālāgi sabē tathā sam'milita hayā.

Gauraraya has opened a love shelter on the Navadwipa and everyone has gathered there for the nectar of love.

Kṛṣṇa prēmāsbādē hayā sārthaka jībana.

Sakalēra sādhyā tāhā balē mahājana.

Krishnaprem relishing is mandatory for a successful life. The Mahajana say that everyone should taste it.

Prēmaraśāsbāda lāgi līlāra udaya.

Yōgyabhābē abatāra bhābēra bijaya.

Leela rises to taste the nectar of love. Being worthy, Incarnations is expressing that feeling.

Bhōktābhābē kṛṣṇa yata līlādi pracārē.

Bhaktabhābē gaura tāhā āsbādana karē.

As much as the consumer of all causes Krishna starts his Leela, Gaur relishes it in a devotional way.

Bhaktabhāba balarāma mūla saṅkarṣaṇē.

Tātē bhaktabhāba sbānsā abatāragaṇē.

Balarama, who is divided in the way of devotees, is the main San-
karshana, in which the incarnations of the devotees exist.

Anstī prabhu nityānanda saṅgē anśagaṇa.

Dāsyasakhyarasāsbāda karē anukṣaṇa.

All the parts of the incarnation is generated from the original Ni-
tyananda Prabhu and the other part of his incarnation tastes nectar in
servitude, friendship features of devotion here.

Bāsudēba gōpīrūpē sbādē rāsarasa.

Biṣṇu śailarūpē dharē yugala bilāsa.

An incarnation named Basudev takes the form of a gopi and tastes
the nectar of love and Vishnu drinks the nectar of the oceans of Love of
couple (RadhaKrishna) in the form of a stone (Shalgram).

Kṛṣṇa yadā rādhābhāba āsbādana karē.

Abatāragaṇa rādhāsakhī rūpa dharē.

Krishna himself is relishing the sentiments of Radha in the form
of Gaura and all the other incarnations have come here in the form of
Radha's sakhi.

Ata'ēba nṛsinhādi nabadbīpabāsē.

Gaṇa saha kṛṣṇaprēmāsbāda raṅgē baisē.

So, all the incarnations like Narsingh Shiva etc. with their devo-
tees sat in Navadwip Dham and relishing the nectar of Krishnaprema.

The mystery of eternity of Navadwipa Lila

Knowledge of non-Duality is the absolute truth. That absolute
truth of King of the nectar of the love has become Shyamsundara and the
great of the nectar of sentiments has become Srigaurasundara. Being the
king of the nectar of the transcendental mellows of love, he is the root of
enjoyment. And, he is playing with the devotees in a humorous way by
becoming the great of the nectar of sentiments. This the king of the nectar

ocean of transcendental mellows and the great forms of the nectar ocean of sentiments are manifested in this world in stages. Because, the best hero enjoys acting with his favorite heroine. Similarly, the best heroine also re-tasted the sweetness of her performance with her favorite heroine. So the feeling of being the king of the nectar sea is the feeling of the greatness of the nectar sea and the feeling of being the king of the nectar sea is the attraction. Just as a lustful person is not satisfied even after seeing and touching his wife hundreds of times, the great juice of the ocean of nectar is not satisfied and the taste of the king of the ocean of nectar is not satisfied. For example, Mahaprabhu used to recite this verse over and over again- “*Sē’i ta parāna nāthē pā’inu*”.

Conclusion: The sweetness of the audible subject makes the ear anxious to hear more. From then on, affection grows and dissatisfaction with the previous thing. As a result, the hearing continues again and again. For this reason, the same leela tends to be held repeatedly. That leela is felt again and again on the islands of Navadvipa. This is the reason why the Rasika devotees are always saying this Leela is eternal. The reunion of the hero and heroine emerges in the form of thirst, forgetting the memory of the reunion that took place earlier, and increases the longing for a new reunion. For this reason all these pastimes are perpetual.

Further decision: Feeling good increases affection and affection makes you feel better. Makes her feel better, matures and nourishes her. As a result, the taste is repeated. In this way Leela becomes eternal. Besides, the idea of the greatness of the ocean of nectar seems fleeting, even if the amount of time is short, Even though it was fleeting again, it seems that the kalpa has passed. Leela is always connected with these two and become eternal. Dissatisfaction and excess of lust are repeated when the same leela is repeated.

* * * * *

संक्षिप्तनबद्धीपबन्दनम् (Saṅkṣiptanabaddhīpabandanam)

नबद्धीपमहं बन्दे नबधाभक्तिमन्दिरम्।

यत्र राधारसाढ्य श्रीगौरो दिव्यति कीर्तने॥

Nabaddhīpamaham bandē nabadhābhaktimandiram.

Yatra rādhārasādhyā śrīgaurō dibhyati kīrtanē.

I worship Navadwipa as a temple of nine features of devotion.
Where Radha is present as Sri Gaura Sundara with the glorious chanting
of Sri Krishna.

(१) श्रीअन्तर्द्वीपबन्दनम्

(Śrī'antardvīpabandanam)

अन्तर्द्वीपमहं बन्दे श्रीमायापुरसंज्ञकम्।

यत्र राधारसैर्गौरो निबेदयति मानसम्॥

Antardvīpamaham bandē śrīmāyāpurasañjakam.

Yatra rādhārasairgaurō nibēdayati mānasam.

I worship that Antardwipa, which also is known as Mayapura,
where Gaurahari is dedicating himself in the way of Sri Radhika's senti-
ment.

तत्र पूर्वं कृताघाजश्चकारात्मनिबेदनम्।

श्रीचैतन्यमठं गोबर्द्धनकुञ्जं सदीप्सितम्॥

Tatra pūrbham kṛtāghājaścakārātmānibēdanam.

Śrīcaitan'yamaṭham gōbard'dhanakuñjam sadīpsitam.

Earlier there, the sinful Brahma for stealing the cows and calves in
Vrindavana, now sacrificed himself in the lotus feet of Gaurahari. There,
the Goverdhan Kunja is situated, desired by the saints, as Sri Chaitanya
Matha.

सङ्कीर्त्तनरसस्थलं श्रीनिबासाङ्गनं स्मृतम्।

योगपीठं महाबनं गौरकृष्णजनिस्थलम्॥

Saṅkīrttanarasasthalam śrīnibāsāṅganam smṛtam.

Yōgapīṭham mahābanam gaurakṛṣṇajanisthalam.

After that, there is the Academy of Srila Adwaita Acharya and the resident of Srila Gadadhara Pandita. There Srivasa Angana is situated which is the manifestation of Sankirtana Rasasthala. Sri Yogopitha, which is the birthplace of Sri Gaura Sundara, is the manifestation of Gokula Mahavana.

पारडाङ्गा परासौलिर्बसन्तराससादनम् ।
जान्हबीस्नानघट्टेषु ब्रजरसबिभाबितः ॥
नैबेद्यहरणादिकं कृतं जितञ्च पण्डितम् ।
गाङ्गतटं मनोरमं धीरसमीरसंजितम् ॥

Pāraḍāṅgā parāsaulirbasantarāsasādanam.
Jāhnabīsnānaghṭṭeṣu brajarasabibhābitaḥ.
Naibēdyaharaṇādikaṁ kṛtaṁ jitañca paṇḍitam.
Gāṅgataṭaṁ manōramaṁ dhīrasamīrasañjītam.

There, Pardanga Parashauli as a place of Vasanta Rasa. There Gaurahari becoming overwhelmed of Vrajabhava and theft the offerings (Naividya) from the Ghat of Ganges of the Girls of Brahmins and win the conqueror sage Dwighbijayi Pandita (Keshava Kashmiri) in the war of words. That Pleasant bank of the Ganges is the manifestation of Dhira Samira of Vraja Dhama.

जयदेबमहं बन्दे गीतगोबिन्दलेखकम् ।
गौर आस्वादयामास तत्काव्यं नीलपर्वते ॥
श्रीराधामाधवप्राणं पद्मावतीपतिं नमे ।
यो ददर्श नबद्वीपे कृष्णं चम्पकसुन्दरम् ॥

Jayadēbamahaṁ bandē gītagōbindalēkhakam.
Gaura āsbādayāmāsa tatkāvyam nīlaparbatē.
Śrīrādhāmādhavaprāṇaṁ padmāvatīpatiṁ namē.
Yō dadarśa nabadbīpē kṛṣṇaṁ campakasundaram.

I praise the poet Sri Jaydeva, the writer of Gita Govindam, Gaurahari relished whose poetry in Nilachala. I stoop/genuflect to husband of Padmavati whose heart is Radhamadhava, who has seen Sri Krishna as golden complexioned Gaurahari in Navadvipa.

काजीबासं मथुरा च तत्सकाशे मधोर्बनम् ।
कंसो यो द्वापरे चासीत स एव काजिसंज्ञकः ॥

Kāzībāsaṁ mathurā ca tatsakāśē madhōrbanam.

Kansō yō dwāparē cāsīt sa ēba kājisañjñakaḥ.

The selter of Kazi is the manifestation of Mathura, Madhuvana is situated nearby also. The Person, who was Kansa in Dwapara, now, he is known as Chand Kazi.

गौरहरिः प्रशास्य तं भक्तितमत्रमचीकरोत।
शरडाङ्गा हरेः क्षेत्रं पुरुषोत्तमसंज्ञितम्।
जगन्नाथो हरियत्र राजते रसलिप्सया॥

Gaurahariḥ praśāsya taṁ bhaktimantamacīkarōṭ.
Śaraḍāṅgā harēḥ kṣētram puruṣōttamasañjñitam.
Jagannāthō haririyatra rājatē rasalipsayā.

Gaurahari ruled him and made him pious. Shardanga Jagannath Ksetra is the manifestation of Purusattama Ksetra, where Jagannath Sri hari is present to get the nectar of Vraja.

श्रीधरस्याङ्गनं तत्र गौरः सङ्कीर्त्तनैः सह।
ननर्त्तं तज्जलं पित्वा भक्तभक्तिं प्रदर्शयन्॥

Śrīdharasyāṅganam tatra gaurah saṅkīrtanaiḥ saha.
Nanartta tajjalam pitvā bhaktabhaktiṁ pradarśayan.

There the resident of Sridhara. Gaurahari chanted and danced there and drank water from external pot and pays homage to his devotees.

मायामारिस्तालबनं बलदेबरणाजिरम्॥
पृथुकुण्डं ब्रजकुण्डं बल्लालदीर्घिका स्मृतम्।

Māyāmāristālabanam baladēbarañājiram.

Pr̥thukunḍam brajakunḍam ballāladīrghikā smṛtam.

There Mayamari the battle field of Baladeva Parabhu is present as Talavana. Thereafter Braja Kunda is known as Prithu Kunda and Bal-laldighi.

मुरारिगुप्तपाटञ्च हनुमद्धाम कीर्त्तितम्॥
श्रीबराहरूपेणात्र गौरः जगर्ज माधवः।
ईशोद्यानं भजे नित्यं यत्र गौरगदाधरौ॥
बृन्दावनरसैः साद्धं बिलसतः मनोरमौ।

Murāriguptapāṭaṅca hanumad'dhāma kīrttitam.
Śrībarāharūpēṇātra gaurah jagarja mādhabaḥ.
Īśōdyānam bhajē nityam yatra gauragadādharau.
Bṛndābanarasaiḥ sārd'dham bilasataḥ manōramau.

That is in Mayapur, the resident of Murari Gupta is known as Hanuman Dhama. Sri Ramapati Gaura Sundara there rebuked nun Prakashananda as the form of Boar (Baraha).

बन्दे नन्दन आचार्य्य यस्य गृहे प्रभुत्रयः ।

निलायनं बितेरु बै कुञ्जकेलिरसाप्लुतः ॥

Bandē nandana ācāryyaṁ yasya grhē prabhutrayaḥ.

Nilāyanaṁ bitēru bai kuñjakēlirasāplutaḥ.

I praise Sri Nandan Acharya in whose house Gaura, Nityananda and Adwaita Acharya overwhelmed and acted like in sunk in the nectar of Kunja Keli.

(२) श्रीसीमन्तद्वीपबन्दनम्

(Śrīsīmantadbīpabandanam)

श्रीसीमन्तं भजे द्वीपं श्रवणभक्तिकाननम् ।

यत्र गौरो हरेर्गाथा शृणोति रसिकैः सह ।

Śrīsīmantam bhajē dbīpaṁ śravaṇabhaktikānanam.

Yatra gaura harērgāthā śṛṇōti rasikaiḥ saha.

I Praise the Simantadwipa, which is forest of devotion and the field of Listenning (Sravana). Where Gaurahari listens the Krishna Katha with the rasika devotees in the sentiments of Radha.

तत्र तताप पार्ष्णी गौरदर्शनलालसा ।

दधार निजसीमन्ते गौरपासरजश्च सा ॥

Tatra tatāpa pārbbatī gauradarśanalālasā.

Dadhāra nijasīmantē gaurapāsarajaśca sā.

There, Goddess Parvati did austerities in her desire to visit Gaurasundar. Goddess Parvati, in her Sindhi, held the dust of Gaur's feet.

बिल्बबनं तदन्ते च बिल्बपुष्करिणी मता ।

चतुःसनान्निम्बादित्यः कृष्णमन्त्रमबाप्नुयात् ।

तत्र शचीपिता नीलाम्बरो बिप्रो बिराजते ॥

Bilbabanam tadantē ca bilbapuṣkariṇī matā.

Catuṣsanānnimbādityaḥ kṛṣṇamantramabāpnuyāt.

Tatra śacīpitā nilāmarō biprō birājatē.

Bilbapushkarini is the manifestation of Belvana. There Nimbadi-

tya was initiated by Srichatusan. Where Srisachidevi's father, Bipra, Nilambar Chakraborty resides.

(३) श्रीगोद्रुमद्वीपबन्दनम्

Śrīgōdrumadbīpabandanam

श्रीगोद्रुमम्भजे द्वीपं क्षेत्रं कीर्तनसंज्ञितम्।
यत्र गौरो गणैः सह लसति कृष्णकीर्तने॥

Śrīgōdrumambhajē dbīpaṁ kṣētraṁ kīrttanasañjñitam.

Yatra gaurō gaṇaiḥ saha lasati kṛṣṇakīrttanē.

I adore the island of Kirtanakhya Bhajan (the field of Chanting), Godrumadvipa. There Gaurahari is always present with his associates and chanting the name of Krishna all the time.

तत्रैव सुरभीन्द्रश्च तपत तत्कृपाप्तये।
नन्दग्राममिति ब्रजे बदन्ति तं मनीषिणः॥

Tatraiva sarabhīndraśca tapata tatkr̥pāptayē.

Nandagrāmamiti brajē badanti taṁ manīṣiṇaḥ.

There, mother of the cows Suravi and the king of the gods Indra, did penance to get the grace of Lord Sri Krishna. The sages call this place Nandagram of Braj.

सुवर्णबिहारं क्षेत्रं तदन्ते राजते कृते।
नारदकृपया राजा कृष्णमाराधयन् सुधी।
सवर्णसुन्दरं गौरं ददर्श कीर्तनबिग्रहम्।
गौरसे नृपो बुद्धिमन्त खान् इति श्रुतः॥

Subarṇabihāraṁ kṣētraṁ tadantē rājatē kṛtē.

Nāradakṛpayā rājā kṛṣṇamārādhayan sudhī.

Subarṇasundaraṁ gauram dadarśa kīrtanabigraham.

Gaurarasē nṛpabud'dhimanta khāṁna iti śrutaḥ.

Subarnavihara exists there. There in the Satya Yuga, there was a king named Subarnasena, who worshiped Krishna by the grace of the Narada, and saw the golden complexioned Gaurasundara. That king was famous as Buddhimanta Khan in Gaur Leela.

आम्रमहोत्सवक्षेत्रं ततो हरिहरालयम्।
तदन्ते देवपत्न्यां श्रीनरहरिर्बिराजते॥

Āmramahōtsabakṣētram tatō hariharālayam.

Tadantē dēbapallyām śrīnaraharirbirājatē.

Next to it are the Mango Festival Field, Amghata and Harihar Field. Devapalli is located next to it. Narsinghdev lived there.

(४) श्रीमध्यद्वीपबन्दनम्

Śrīmadhyadbīpabandanam

मध्यद्वीपमहं बन्दे क्षेत्रं स्मरणसंज्ञितम्।

यत्र राधामना गौरः स्मरति कृष्णचेष्टितम्॥

Madhyadbīpamaham bandē kṣētram smaraṇasañjñitam.

Yatra rādhāmanā gaurah smarati kṛṣṇacēṣṭitam.

I adore Srimadhyadvipa, the field of Remembrance devotion (Smarana), where Gaurahari remembers Krishna Leela by promising the idea of Sriradhara.

गोमती गण्डकी पार्श्वे नैमिषकाननं तथा।

गौरभागवतं सुतो राषिभ्यो तत्र गायति।

Gōmatī gaṇḍakī pārśvē naimiṣakānanam tathā.

Gaurabhāgabataṁ sutō ṛṣibhyō tatra gāyati.

Gomti, Gandaki and Naimisharanya exist next to it. Where Suta-goswami sings glorious songs of Gaura Bhagavatam to sages like Shaunka.

तत्र सप्तर्षयो गौरं मध्यार्कनिभं हरिम्।

ददृशुः पाद्मवर्णितं तुष्टुस्ते रसालयम्॥

Tatra saptarṣayō gauram madhyārkanibham harim.

Dadr̥śuḥ pādmavarṇitam tuṣṭustē rasāyalam.

In the Satyayuga, hearing the words of Gaura from the lotus mouth of Brahma, the seven sages performed austerities there, seeing the glorious Gaur Sundar like the midday sun and praising him.

ब्राह्मणपुष्करं तत्र बिप्राय राजते शुभम्।

ऊच्चहट्टं कुरुक्षेत्रं राजते तीर्थमण्डलम्।

Brāhmaṇapuṣkaram tatra biprāya rājatē śubham.

Uccahṭṭam kurukṣētram rājatē tīrthamaṇḍalam.

In that island (Madhyadvipa), there is a holy pond (Pushkar field)

of a Brahmin, known as Uchchahatta. There are many more pilgrimage sites including Kurukshetra.

(५) श्रीकोलद्वीपबन्दनम्

Śrīkōladbīpabandanam

कोलद्वीपमहं बन्दे क्षेत्रञ्च पादसेवनम्।
पादसेवारसं गौरस्तत्र पिबति नित्यदा।

Kōladbīpamaham bandē kṣētrañca pādasēbanam.

Pādasēbārasam gaurastatra pibati nityadā.

I worship Srikoldwip, the field of serving the lotus feet (Padasevanakhya) featured devotion. Where daily Gaurahari drinks the Padseva nectar in the sentiments of Radha.

श्रीबहुलाबनं तत्र गोबद्धनो बिराजते।
कुलियाद्रीति ख्यातश्च कोलो बराह ईश्वरः।
बासुदेवं कृते रूपं दर्शयामास लीलया।
ततो गौररूपमसौ ददर्श हेमसुन्दरम्।
देवानन्दतया जातः श्रीभागवतपाठकः।
मन्द्याकिन्यलकानन्दा भोगवती सरस्वती।
यमुना मानसीगङ्गा भगीरथ्यां बहन्तमीः।

Śrībahulābanam tatra gōbardhanō birājatē.

Kuliyādrīti khyātaśca kōlō barāha īśvaraḥ.

Bāsudēbam kṛtē rūpam darśayamāsa līlayā.

Tatō gaurarūpamasau dadarśa hēmasundara.

Dēbānandatayā jātaḥ śrībhāgabatapāṭhakaḥ.

Mandākin ’yālakānandā bhōgabatī sarasvatī.

Yamunā mānasīgāṅgā bhāgīrathyām bahantyaṁīḥ.

There is Bahulaban and Govardhan Giri, which is famous as Kuliadri. In the Satya Yuga, in front of a Brahmin named Basudev, Lord appeared in the form of Boar (Kola i.e. Varaha).

Then, he saw the prominent golden complexioned Gaursundara. That Brahmin Basudeva appeared in Gaur Leela as the Pracher of Bhagavata, Sri Devananda Pandita.

Rivers like Mandakini, Alaknanda, Bhagwati, Saraswati, Jamuna,

Mansiganga etc. are flowing with Bhagirathi in that Koladwipa.

(६) श्रीरातुद्वीपबन्दनम्

Śrī'rtudbīpabandanam

रातुद्वीपमहं बन्दे ह्यर्चनभक्तिकाननम्।

यत्र राधारसाबिष्टो गौरोहर्चयति माधबम्॥

Rtudbīpamaham bandē hyarccanabhaktikānanam.

Yatra rādhārasābiṣṭa gaurō'rccayati mādhabam.

I adore Sri Ritudvipa, the forest of worshiping devotion. Where Gaurahari is worshiping Madhava in the sentiments of Sri Radha.

खदिराख्यबनं तत्र राधाश्यामसरोबरौ।

रातुभिः सेबितौ षड्भिरुद्वीपनगुणास्पदौ।

Khadirākhyabanam tatra rādhāśyāmasarōbarau.

Rtubhiḥ sēbitau ṣaḍbhiruddīpana guṇāspadau..

It is the manifestation of Khadirban. There are two lakes, Radhakund and Shyamkund, with six seasons to evoke the memory of Vrindavan.

चम्पककाननं तत्र चम्पकलतिककृतम्।

चम्पाहट्टमिति नाम्ना ख्यातं लोके मनोहरम्।

Campakakānanam tatra campakalatikākṛtam.

Campāhaṭṭamiti nāmnā khyātaṁ lōkē manōharam..

There is a forest of Champak flower built by Champakalata Sakhi. This beautiful place is known as Champahatta (Champahati).

सस्त्रीको जयदेबहत्र चम्पपुष्पेन पुजयन्।

श्रीराधामाधबौ गौररूपं ददर्श भाग्यवान्।

Sastrīkō jayadēbōtra campapuṣpēna pūjayan.

Śrīrādhāmādhavau gaurarūpaṁ dadarśa bhāgyabān.

The Fortunate poet Joydeva, along with his wife, got a vision of Gauranga while worshiping Radhamadhava by Champak flower.

चम्पहट्टे बाणीनाथः कामलेखा सखी स्मृतः।

तन्मन्दिरे बिराजत श्रीमद्गौरगदाधरौ।

Campāhaṭṭē bāṇīnāthaḥ kāmālēkhā sakhī smṛtaḥ.

Tanmandirē birājata śrīmadgauragadādharau.

In that Champahatta, Brahmin Baninath is the friend of Sriradhara, whose name is Kamalekha. The idol of Sri Gauragadadhar is present in his temple.

समुद्रगरो द्वारका समुद्रः कृष्णभक्तिमान्।
भीमं रणे समाक्रम्य राजा ददर्श कीर्त्तिनेश्वरम्।

Samudragarō dbārakā samudrah kṛṣṇabhaktimān.
Bhīmaṁ raṇē samākramya rājā dadarśa kēśābam..

Revelation of Samudragarh is actually Dwarka Dhama. There was a Krishna devotee king named Samudrasena. He attacked Bhimsena in the battle with the desire to see Krishna and met Keshava.

तत्रैव ससखीराधाकृष्णौ कुमुदकानने।
ततश्च गौररूपञ्छ ददर्श कीर्त्तिनेश्वरम्

Tatraiva sasakhīrādhākṛṣṇau kumudakānanē.
Tataśca gaurarūpañca dadarśa kīrtanēśharam.

There he met Radhakrishna with his friends in the lotus forest and later with Gaursundar, who was chanting along with the devotees.

श्रीबिद्यानगरं बन्दे सर्वबिद्यालयं परम्।
यत्र जातो बृहस्पतिर्बासुदेवो बिशारदः॥

Śrībidyānagaram bandē sarbabidyālayam param.
Yatra jātō bṛhaspatirbāsudēbō biśāradaḥ.

I adore Vidyanagar as the abode of all learning. Where Devguru Brihaspati appeared as Pandit Basudev Sarbabhauma.

(७) श्रीजन्हुद्वीपबन्दनम्

Śrī jahnudbīpabandanam

जन्हुद्वीपमहं बन्दे जन्हुमुनेस्तपस्थलम्।
यत्र भद्रबनं नाम्ना राजते कृष्णकाननम्॥
तत्र राधारसाढ्यः श्रीगौरो भक्तगणैः सह।
स्वादते बन्दनारसमभिनयादिपूर्वकम्॥

Jahnudbīpamaham bandē jahnumunēstapasthalam.
Yatra bhadraṇam nāmnā rājatē kṛṣṇakānanam.
Tatra rādhārasāḍhyaḥ śrīgaurō bhaktagaṇaiḥ saha.
Svādatē bandanārasamabhinayādipūrbakam.

I adore this island of Jahnumuni, the place of austerities. Where Krishna has a luxury place called Bhadravan. There Gourahari, acting with his intimate devotees, tasted the nectar worshiped by Radha to Krishna, in Radha's sentiments.

(८) श्रीमोदद्रुमद्वीपबन्दनम्

Śrīmōdadrumadbīpabandanam

द्वीपं मोदद्रुमं बन्दे भाण्डिरबनसंज्ञितम्।
यत्र दास्यरसास्वादं लभते गौरसुन्दरः॥
व्यासगुह्यकजन्माढ्यं मनोरमबनाजिरम्।
यत्राबात्सीदयोध्येः ससीतो रामश्च लीलया॥
श्रीबैकुण्ठपुरं ततो बनं निःश्रेयसं स्मृतम्।
काम्यबनं महत्पुरं जान्हवी बिरजा मता।

Dwīpaṁ mōdadrumaṁ bandē bhāṇḍirabanasañjñitam.

Yatra dāsyarasāsbādaṁ labhatē gaurasundarah..

Byāsaguhyakajanmāḍhyaṁ manōramabanarājim.

Yatrabātsīdayōdhyēśaḥ sasītō rāmaśca līlayā..

Śrībaikuṇṭhapuraṁ tatō banaṁ niḥśrēyaśaṁ smṛtam.

Kāmyabanaṁ mahatpuraṁ jāhnabī birajā matā.

I adore Srimadodrumadvipa, the manifestation of Bhandirvana. Where Gaurasundara relishes the nectar of Dasya, in the mood of Radha.

It is the birthplace of Sri Vrindavan Dasathakur, the incarnation of Vyasadeva. and Rammitra Chandal. It is adorned with beautiful forests.

Where Lord Ramchandra, the king of Ayodhya lived with his wife Sita Devi for some time during his exile.

Then there is Baikunthpur, which is famous as Nishreyas forest. Mahatpur is the manifestation of Kamyavana and Biraja is the manifestation of Jahnavi.

(९) श्रीरुद्रद्वीपबन्दनम्

Śrīrudradbīpabandanam

रुद्रद्वीपमहं बन्दे सख्यभक्त्याङ्गकाननम्।

यत्र सख्यरसास्वादं लभते गौरसुन्दरः॥

Rudradbīpamaham bandē sakhyabhaktyāṅgakānanam.

Yatra sakhyarasāsbādam labhatē gaurasundarah.

I adore Sri Rudradvipa as the forest of friendship devotion. Where Gaurasundar relishes nectar of friendship devotion, in the mood of Radha.

रुद्रास्तत्रैव नृत्यन्ति गौरसङ्कीर्तने मुदा।

प्रेमार्थिनः सरित्ते स्ख्यरसपिपासाया।

Rudrāstatraiba nṛtyanti gaurasaṅkīrtanē mudā.

Prēmārthinaḥ sarittaṭē sakhyarasapīpāsāyā.

The Rudras dance on the banks of the Ganges, chanting the name of Gaur in the thirst for friendship nectar of devotion.

शङ्करो बिष्णुस्वामी च रुद्रकृपाश्रितौ ऊभे।

गौरं दृष्ट्वा तदादिष्टमसाधयत सत्तमौ॥

Śaṅkarō biṣṇusbāmī ca rudrakṛpāśritau ubhē.

Gauram dṛṣṭvā tadādiṣṭamasādhayata sattamau.

Sri Shankaracharya, the vessel of grace of Sri Rudra; And when Vishnuswamy saw Gaurasundara here, he became a novice in obeying her orders.

द्वादशसु बनेषु च माधवो राधया सह।

या या लीलाः कृतवन्ता ब्रह्मास्वादतेऽत्र नवाभिधे।

तदर्थं गौररूपस्तु आबश्चिकार लीलया॥

Dbādaśasu banēṣu ca mādhabō rādhayā saha.

Yā yā līlāḥ kṛtāstā bai sbādatētra nabābhidhē..

Tadarthē gaurarūpantu ābiścakāra līlayā.

In the twelfth forest, Madhav tastes whatever he does with Sri-radha on the nine islands of the new island. That is why he immediately discovered the form of Gaur.

श्रीगौरहरिर्जयति

रहस्यबिबेक

(Conscience of Myatery)

स्वस्य चैव प्रियायाश्च माधुर्यास्वादकौतुकी।

कृष्णो गौरस्वरूपेण नब्रजे लसत्यसौ॥१॥

Sbasya caiba priyāyāśca mādhyuryāśvādakautukī.

Kṛṣṇō gaurasbarūpēṇa nababrajē lasatyasau.

In order to relish his own sweetness of love and the sweetness of his beloved Radha's love, the inquisitive Krishna wandered in the Nadia as the complexion of Gaura.

Sbamādhuryya rādhāprēma āśvādana tarē.

Kṛṣṇa gaurarūpē nabadbīpētē biharē.

श्रीराधायाः प्रणयमहिमा कीदृशो बानयैवा

स्वादो येनाद्भुतमधुरिमा कीदृशो वा मदीयः।

सख्यञ्चास्या मदनुभवतः कीदृशो बेति लोभा

तद्भाढ्यः समजनि शचीगर्भसिन्दौ हरीन्दुः॥

Śrīrādhāyāḥ praṇayamahimā kīdṛśō bānayaibā

sbādyō yēnādbhutamadhurimā kīdṛśō bā madīyaḥ.

Sakhyañcāsyā madanubhabataḥ kīdṛśa bēti lōbhā

ttadbhābāḍhyaḥ samajani śacīgarbhasindhau harīndu.

Desiring to understand the glory of Radharani's love, the wonderful qualities in him that She alone relishes through Her love, and the happiness She feels when she realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with her emotions, appears from the womb of Srimati Sacidevi, as the moon appears from the ocean.

नबद्वीपं ब्रजं बिद्याद्गौरं तत्र ब्रजेश्वरम्।

पार्षदान् ब्रजरसिकांश्चास्वाद्यं राधिकारसम्॥२॥

Nabadbīpaṁ brajaṁ bidyād gauram tatra brajēśbaram.

Pārṣadān brajarasikāñścāsbādyam rādhikārasam.

Braj Vrindavan to Navadvipa, Brajeshwar Krishna to Gaur, Braj

Rasik Gopa's to the associate to Gaura and the main subject to be relish by Gaur Krishna there is nectar of transcendental mellows of love of Radha, the secondary subject is Dasya, Sakya and Vatsalya Rasa.

Conscience: Krishna's intend is only to relish the nectar of the transcendental mellows of love of Radha . That is why his incarnation and the subject he gives are four types of nectar of Braj Rasa. “*Cāriprakāra bhakti diyā nācā'imu bhubana.*” Of course, after his initiation, he tasted a little bit of maiden juice in the luxury of self-sufficiency, but in his own sexual luxury, Radha is private. Brajendranandane means your Kant. While tasting Radhabhav, he has also tasted Sakhibhav in particular. There those who are sweet-hearted drink Radhakrishna's love juice nectar with Gaur in the form of Sakhi Manjari and those who are devotees of Dasya Sakhyadi Rasa taste Dasya Sakhyaya and Vatsalya Rasa respectively.

रहस्यं रससम्पन्नं तदर्थं भजनाग्रहः।

जायते सेबके नित्यं तदेव तस्य जीवितम्॥३॥

Rahasyam rasasampannam tadartham bhajanāgrahaḥ.

Jāyatē sēbakē nityam tadēva tasya jīvitam.

Mystery is the mystery of mysticism, that which is hidden is called mystery. Due to the fact that the mystery is full of juice, the interest of the devotee to chant arose and that is his life form. If the mystery is not a mystery, then it is not a real mystery and there can be no attraction in it and without attraction there can be no engagement in bhajan. And bhajan instinct cannot be achieved without attainment and bhajan without attainment of attainment is not successful, it is in vain. Therefore, mystery is a matter of knowledge and service.

रहस्यमेव ज्ञातव्यं रहस्यं ज्ञेयजीवनम्।

रहस्यं बिना सर्वस्वं शून्यमेव सतां मतम्॥४॥

Rahasyamēva jñātavyam rahasyam jñēyajīvanam.

Rahasyam binā sarvasvam śūn'yamēva satāṁ matam.

The mystery of an object or subject is special to know, because the mystery is the life form of the knowable subject. Without the mystery, all other hearts are empty, this is the opinion of the saints.

विषये रहस्यं यत्तु तदेव सार उच्यते।

सारं हि परमं सेव्यं प्रबदन्ति मनीषिणः॥५॥

Biṣayē rahasyaṁ yattu tadēba sāra udyatē.

Sāraṁ hi paramaṁ sēbyaṁ prabadanti maniṣiṇaḥ.

The mystics say that what is mysterious about speech is called manure. extracts are available in excellent and serviceable form.

तस्माद्गौररसास्वादरहस्यमिदमद्भुतम्।

सेवतां रसिकैः सार्द्धं नबद्वीपबिलासिनः॥६॥

Tasmād gaurarasāsādarahasyamidamadbhutam.

Sēbatāṁ rasikaiḥ sārḍ' dhaṁ nabadbīpabilāsināḥ.

That's why devotees of luxurious Navadwipa! You continue to serve with the associates of the mysterious taste of the wonderful nectar of transcendental mellows of Gaursundar.

बधुरिब हरेरपि राधारसबिचारणम्।

प्राणतुल्यतया ज्ञेयं तद्धि तस्य बिदग्धता॥७॥

Badhūriba harērapī rādhārasabicāraṇama.

Prāṇatulyatayā jñēyaṁ tad'dhi tasya bidagdhataḥ.

Even though there is a lot of housework, just as the love for the husband is like life for the bride, so there is other activities in the character of Gaurasundar, but the taste of Radha juice is like life. That is where his ingenuity lies. Therefore, the secret of tasting that Radha juice is inevitable.

कान्तरसाश्रितानां बहैन्यकथादि न रोचते।

तथैव गौरभक्तानामन्यकथा न रुच्यते॥८॥

Kāntarasāśritānāṁ bain'yakathādi na rōcatē.

Tathaiva gaurabhaktānāman'yakathā na rucyatē.

Just as the devotees with sweet juice are not satisfied with the words of Krishna's heroic juice or it is not to their liking, other than the taste of Radha juice of Radha-mad Gaurahari, the other lilakatha is not to their taste. That is why the character of Gaur is always served.

नित्यं नैमित्तिकं द्विधा चरितं दृश्यते प्रभोः।

तत्र नित्यचरित्रं हि निषेव्यं रसिकैः सदा॥९॥

Nityaṁ naimittikaṁ dbidhā caritaṁ dṛśyatē prabhōḥ.

Tatra nityacaritraṁ hi niṣēbyaṁ rasikaiḥ sadā.

The character of the Lord is of two kinds namely eternal and casual. The character eternal is always in the service of the devotees.

नित्या नैमित्तिकी सेवे सेवकानां सुखप्रदे।

तत्रापि नित्यसेवा हि प्रमानन्दाय कल्प्यते॥१०॥

Nityaṁ naimittikī sēbē sēbakānām sukhapradē.

Tatrāpi nityasēbā hi prēmānandāya kalpyatē.

On a regular, casual basis, the service is twofold. There is occasional happiness as casual service is temporary but daily service is always happy. That is the service of the eternal servant.

अतः गौरहरेर्नित्यलीलाः सेव्या रसार्थिभिः।

ता खलु रसिकानां वै प्रेमानन्दाय कल्प्यते॥११॥

Ataḥ gauraharērnityalīlāḥ sēbyā rasārthibhiḥ.

Tā khalu rasikānām bai prēmānandāya kalpyatē

Therefore, for candidates who have eagerness to relish the nectar of oceanic flow of mercy of Gaura, Gaurahari's Nityalila should be served. That is the cause of their everlasting love.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

श्रीगौरप्रशस्ति

(Śrī Gaura Praśasti)

यथा यथा गौरपदारबिन्दे बिन्देत भक्तिं कृतपुण्यपुञ्जाः।

तथा तथोत्सर्पति हृद्यकस्माद्राधापदाम्भोजसुधाम्बुराशिः॥

Yathā yathā gaurapadārabindē bindēta bhaktiṁ kṛtapuṇyapuñjāḥ.

Tathā tathōṭsarpati hṛdyakasmādrādhāpadāmbhōjasudhāmburāśiḥ.

To the extent that the fortunate person attains devotion in nectar moon of the lotus feet of Gaura, the same amount of nectar of ocean lotus feet of Radha, suddenly appears in their heart.

Rādhābhāba rasāśrita

gauralīlā atyadbhuta

kṛṣṇalīlā prabēśa kāraṇa.

Niramala prēmabhakti

sahajā sbarūpa prāpti

rādhāpada dāsyā ālambana.

Yugala sēbanāmṛta

pānē prāṇa śatatṛpta

sādhaka tāhātē dhan'ya dhan'ya.
Ē'i sādhyā sārāṭsāra *ē'i dharma parāṭpara*
ē'i prēma bilāsa barēṇya..
Udāradhī bhaktagaṇa *kari ē'i nibēdana*
gauradhāma kara samāśraya.
Gauraguṇa gānē maja *an'ya dharma karma tyaja*
anāyāsē labha prēmōdaya.
Gaurapadē bhakti yata *rādhā prēma sindhu tata*
sādhū cittē sbataḥ upajaya.
Gaura nāmē prēmōdaya *gauraguṇē brajāśraya*
gaura līlā parānandamaya..
Gaura bhaktyē brajabāsa *gauradhāmē prēmōllāsa*
gauramantra sādhe rādhā rati.
Gaura dāsyē rādhādāsyā *tātē kṛṣṇaprēmālāsyā*
gaurakīrti rādhā kīrti mati.
Gaurabāṇī prēma dhānī *gaurakṛpā prēmādānī*
gauranīti prēmārītimaya.
Gauragīti prēmāmṛti *gauragati prēmābṛti*
gauradīkṣā prēmaśikṣāśraya.
Gaura ābirbhābē dhan'ya *kaliyuga sarbamān'ya*
janagaṇa prēmē dhan'ya dhan'ya.
Tātē gaura mahōpāsyā *atimān'ya tāra dāsyā*
gaura gānē gōbinda anan'ya.

Taking the sentiments of Sri Radha, the Gaura Leela has become every strange. It is the cause of entering into the mistry of Krishna Leela. Premabhakti is pure devotion and it is easy to achieve the liberation in Goloka, taking shelter in the lotus feet of Radharani.

The nectar of serving the lotus feet of transcendental couple and the life become fully satisfied which Sadhaka is glorified. It is the zest of all worshipping, all religion and this pure devotion of love is appreciative.

Liberal devotees therefore offer, 'Take refuge in the Dhama of Gaur'. Abandon all other religions and deeds, be intoxicated with the virtues of Gaur. Then you will get the nectar of devotional love effortlessly.

The more devotion there is at the lotus feet of Gaur, the more

oceans of nectar of devine love to Radha will overflow in the heart of a saint. When you chant Gaur's name, the transcendental love arises. Singing the praises of Gaur, one can take refuge in Braja easily, because Gaur's leela is the ocean of absolute joy.

Brajbasa is fulfilled by devotion to Gaur. There is endless joy of love in Gaur Dhama. Gaur's mantra is an act of love for Radha. The servitude of Gaura is the servitude in the lotus feet of Radha and it is the desire of transcendental love to Krishna. Gaura's fame can bring the fame of Radharani.

The word of Gaura is the source of Love, the mercy of Gaura is the source of Love and the rules of Gaura is the rules of transcendental Love. The songs of Gaura is the nectar of love, the motion of the Guara is the recitation of the Love and the initiation of Gaura is the taking shelter in the knowledge of Love.

This Kaliyuga is obeyed by everyone because it is glorified by the name of appearance of Lord Gaura and the people of Kali is fortunate, so fortunate, getting the transcendental Love easily. That is why Gaura is absolute worthy of being worshipped. His servitude is absolute excellency and Govinda is unique by the serving of Guara.

कदाहं जान्हवीतीरे नामानि तब कीर्तयन्।

प्रेमाथी गौरसुन्दर रचयिष्यामि ताण्डबम्॥

Kadāham jāhnabītirē nāmāni taba kīrtayana.

Prēmārthī gaurasundara racayisyāmi tāṇḍabam.

O Guarasundara! When will I, in love, thirst and chant your name on the shores on the banks of Jahnavi?

राधाभाबरसाकर तद्दास्यदानतत्पर

राधाभजनरहस्यसङ्कीर्तनमहोन्माहोम्मद॥

Rādhābhābarasākara taddāsyadāna tatpara.

Rādhābhajanarahasyasaṅkīrtanamahōnmada.

As the essence of Radha's nectar, Radha's maid is the giver of rights. Radha's bhajan reveals the mystery, Oh! the nectar of Sankirtana, you are insane.

मन्नाथस्तं धनं प्राणं मद्गुरुर्बान्धव मम।

त्वयि नित्यं रतिरास्तां पालय मे नमोहस्तु ते॥

Mannāthastaṁ dhanam prāṇam madagururbāndhaba mama.

Tbayi nityam ratirāstām pālaya mē namōstu tē.

O my guru, friend, wealth, soul, my heart. May my eternal love be with you. You keep me, I greet you.

गौरकृष्ण गौरकृष्ण गौरकृष्ण रक्ष माम्।

गौरकृष्ण गौरकृष्ण गौरकृष्ण पाहि माम्॥

गौरसुन्दर गौरसुन्दर गौरसुन्दर रक्ष माम्।

गौरसुन्दर गौरसुन्दर गौरसुन्दर पाहि माम्॥

Gaurakṛṣṇa gaurakṛṣṇa gaurakṛṣṇa rakṣa mām.

Gaurakṛṣṇa gaurakṛṣṇa gaurakṛṣṇa pāhi mām.

Gaurasundara gaurasundara gaurasundara rakṣa mām.

Gaurasundara gaurasundara gaurasundara pāhi mām.

Gaur Krishna! Gaur Krishna! Gaur Krishna! Save me.

Gaur Krishna! Gaur Krishna! Gaur Krishna! Keep me

GauraSundara! GauraSundara! GauraSundara! save me.

GauraSundara! GauraSundara! GauraSundara! keep me.

